



ARMENIA'S ORDEAL.



By A. P. VARTOOGUIAN.

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ARMENIA'S ORDEAL.





THE SPIRIT OF ARMENIA.

(AFTER AN OLD ETCHING.)

[Price One Dollar.]

ARMENIA'S ORDEAL.

A SKETCH OF THE MAIN FEATURES OF THE
HISTORY OF ARMENIA ;
AND AN INSIDE ACCOUNT OF THE WORK OF AMERICAN
MISSIONARIES AMONG ARMENIANS, AND
ITS RUINOUS EFFECT.

BY

ARMAYIS P. VARTOOGUIAN.

Չլիշտք վըտանգք տառապանաց
են մեր միայն լաւութեան զինք
—ԲԱԳՐԱՏՈՒՆԻ

Griefs and distressing perils can alone
determine our excellence.

—PACRADOUNI.

NEW YORK
1896.



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PREFACE.

It was not a vain desire to come out as an author that impelled me to undertake the present work. Only two months ago nothing was further from my thoughts than to write a book in the near future. My youthful age, my limited knowledge of the English language, my education, and many other circumstances, were unfavorable for me to make such an attempt. I would fain not assume this work, and wait longer that some abler person might undertake the task, or until I would be more mature in age and otherwise ; but I was driven by some invisible power to write this book *now*.

Several books and pamphlets have already appeared in the English language during the past two memorable years treating of the Armenian Question. Some of the authors of such works have rendered excellent service in lighting up certain points of the question ; while others have taken up the subject, not out of any good will to the Armenian cause, but for the furtherance of their craft, wherein lies their own interest.

I have been displeased with two volumes on the Armenian Question, by authors formerly connected with the missionary work in Turkey, and I was shocked to see

them stabbing the Armenians even now when they are electing martyrdom for the sake of Jesus when offered the alternative of the sword or the Koran. I could not imagine that they would stoop so low as to slander the faith of those martyrs who are giving their lives for Christianity, and to criticize their Church in the manner that it was their wont to do many years ago. Moreover, I was grieved to see that a guilty conscience does not sting their hearts for the evils which are in no small measure due to them. The manner in which authors of this class have treated the bleeding Armenia in their books is similar to the one suggested by Doctor Cat when in consultation on poor Jenny Wren—

Doctor Cat says, "Indeed
I don't think she's dead ;
I believe if I try,
She yet might be bled."

Their chief aim in writing of Armenia has been to recommend the missionary cure as the cheapest and best remedy both for the Turks and the Armenians—like some patent medicines which are claimed to cure everything yet would do good to none.

The present volume consists of two parts. In the first part is made a general review of the main features of the history of Armenia ; and in the second part is given an inside account of the labors of American missionaries among Armenians, and of their evil consequences.

The name of Truth is applauded by all, but Truth itself is very disagreeable and unwelcome to many. Knowing this, I have resolved to cling fast to the truth and say nothing but the truth, and to say a good deal of truth in relation to my subject, unmindful of its consequences ; for the best interests of my people lie in the revelation of the truth.

A. P. V.

NEW YORK, September 14, 1896.



ARMENIA'S ORDEAL.

PART FIRST.

A HISTORICAL SKETCH.

CHAPTER I.*

THE ORIGIN AND GROWTH OF THE ARMENIAN NATION.

THE Armenian race belongs to the Japhetic branch of the human family. Its origin is traced to a patriarch like that of the Jews. They are the descendants of Haig, the eldest of the eight sons of Torgom, or Togarmah. Togarmah's name is recorded in the book of Genesis as a grandson of Japhet. This shows that the national antiquity of the Armenians dates further back than that of the Jews.

After the deluge Noah is said to have settled near the skirts of Mount Ararat, which is quite natural to assume, where his descendants lived with him until they grew so numerous that it became necessary for them to emigrate towards Shinar.

Haig accompanied the migration to Shinar where he took part in the construction of the tower of Babel, but after the confusion of the tongues he returned with his family to the shores of Lake Van, in Armenia, where his

*This chapter is written chiefly upon the authority of Moses of Khorene, the Armenian historian of the V. century.

father and grandfather resided. It is but natural that all did not join the great emigration, and the older folks preferred to remain in their paternal home near the skirts of Mount Ararat. Returning to the home of his forefathers, Haig built a town for his family and attendants, in all numbering about three hundred souls, which he named Hark, meaning the fathers, from which Ingigian, the eminent Armenian archæologist, infers that Haig must have been an affectionate son, strongly attached to his forefathers; hence he finds it natural that Haig should have learned again the tongue of his father which he had lost in the confusion, and that he did not preserve the language which he brought from Shinar, and which was given as a divine curse. In those days Nimrod, a powerful chief, established a monarchy and ruled over all the emigrants who had gone to Shinar. After his arrival and settlement on the shores of Lake Van, Haig was followed by Nimrod, who came at the head of an army to subjugate Armenia. Haig gave battle to Nimrod and slêw the tyrant. By this act of gallantry Haig became the protector and chief of his country.

The family of Haig grew into a nation within 300 years, and Prince Aram, the sixth generation of Haig, extended his conquests as far as Cappadocia, where he planted a great colony on the site of the present Cæsaria. It was after this prince that Haig's descendants were called by foreign nations "Armenians," instead of Hai, and their country was known as Armenia, instead of Haiasdan. Hai and Haiasdan are still the only appellations used among the Armenians themselves. Particulars are wanting regarding the rule of the first Armenian dynasty, which governed Armenia down to the time of Alexander

the Great, by whom the country was brought to submission, B. C. 327. Among the princes of the first dynasty the greatest was King Tigrane I., who reigned over Armenia for forty-five years (565-520 B. C.). In the days of this illustrious monarch Armenia attained the maximum of her pre-Christian prosperity. The historian tells that in those days almost all the available land throughout the kingdom was cultivated; the country was densely populated, and the prevailing prosperity attracted the peoples of the neighboring countries. The famed city of Tigranocerta, now known by the Turkish name Diarbekir, was founded and built by this king. Tigrane I. also engaged in many wars and aggrandized his dominion. He was succeeded by Vahagn, the youngest of his three sons, who possessed such remarkable muscular strength that he was deified and his image was worshipped by the Georgians for several centuries.

After the downfall of the first dynasty and the conquest of Armenia by Alexander the Great, the country was governed by Armenian noblemen, who paid a tribute to Seleucia. Armenia regained her independence in the year 149 B. C., receiving upon her throne Vagharshag, a Parthian prince and a brother of the king of Persia. Vagharshag became the founder of the Arshagouni (Arsacean) dynasty which reigned over Armenia until A. D. 428.

Under this second dynasty Armenia once more became a powerful kingdom. Ardashes I., surnamed the Conqueror, ascended the Armenian throne B. C. 114. He was a warlike prince, and conquered many neighboring principalities. One of his enterprising achievements was the construction of a formidable fleet with which he sur-

ceeded in capturing many islands in the Mediterranean. He also invaded Greece, and thence imported to Armenia the images of Grecian deities, together with their respective priests, and established them in various parts of Armenia; hence the introduction of Grecian polytheism in Armenia. After a glorious reign of twenty-five years Ardashes the Conqueror was killed by his own troops during a tumult in his army.

Tigrane II., better known as Tigrane the Great, succeeded his father, Ardashes the Conqueror, in 89 B. C. The news of the sudden death of Ardashes came to the newly conquered nations like a signal for a general rebellion, so that when Tigrane ascended the throne Greeks and other peoples were invading Armenia. Tigrane's rule began by first putting down the widespread insurrections, and making it understood by all that although Ardashes was dead, he was much alive in the person of his young son.

Mithridates VI., King of Pontus, was a brother-in-law of Tigrane, having married a daughter of Ardashes the Conqueror. His kingdom was under the suzerainty of that of Armenia, and, on account of his extraordinary talent and bravery, he had been a favorite at the court of his father-in-law. Tigrane entrusted Mithridates with the command of an Armenian army consisting of 140,000 infantry and 16,000 cavalry, and commissioned him with the conquest of Greece. Mithridates met with great success. Within a short time he subdued Bithynia, which was in revolt, and advanced on Thrace, Macedonia and Greece, which likewise submitted to his conquering advance. The Armenian army under the command of Mithridates finally captured Athens in 87 B. C. This swift



TIGRANE THE GREAT.



success encouraged Tigrane the Great to contemplate of pushing his conquest forward even to Rome itself. But soon matters took an adverse turn. Sulla hastened from Rome at the head of an army to meet Mithridates in Greece. The Romans were coming out fresh from their home, while the Armenian army was badly in need of reinforcements as its conquests had naturally cost more or less loss of strength. But Armenia was too far behind for immediate reinforcements. Mithridates was driven out of Greece with great loss and the Romans pursued him across the Hellespont.*

Dissatisfied with the outcome of Mithridates' expedition in Europe, Tigrane assumed the commandership himself and began to conduct the war in person. These wars lasted very long. Sulla, Lucullus, and Pompey were successively sent on Armenia, but they found her unconquerable. Tigrane and Mithridates resisted them very bravely. The Romans would have certainly been driven back to Europe had it not been for treacheries in Tigrane's own army,—the result of Roman bribery and promises. Parnag, (Pharnaces,) son of Mithridates, passed to the enemy's side and besieged his own father at Panticapæum till at last in his despair Mithridates sought relief in death by committing suicide together with the mem-

*Mithridates being a king himself, the Romans seem to have had the impression, which was not unnatural, that he was waging this war on the account of his own crown, and Roman historians have recorded this campaign accordingly. They also seem to have felt a pleasure in speaking of the achievements of the Armenian fleet in the Ionian and Tuscan Seas as the work of Cilician pirates, but the magnitude of the depredations, as they describe, is sufficient to convince their readers that they could have been no work of mere pirates.

bers of his family who were with him, B. C. 63. Tigrane the Great also had the same misfortune as his brother-in-law. His son, Diran, rebelled against him and by the help of the king of Persia laid siege to the city Ardashad. Diran was defeated by his father and put to flight, whereupon he went into the camp of Pompey whom he guided against his own father. Under these sinister circumstances Tigrane was compelled to conclude peace with Pompey, ceding to Rome certain territories.

Tigrane abdicated and placed his son Ardavazt I. upon the throne, taking the command of the army upon himself. Once more he went to war with the Romans and fought against Gabianus, Crassus, and Cassius, but eventually the Romans became masters of Assyria because Tigrane was no more young. By making certain concessions Tigrane secured the alliance of the King of Persia and renewed hostilities against the Romans and drove them out of Assyria. The wars continued until Tigrane the Great died at the age of eighty-five years, having reigned fifty-four years, which was an era of almost continual wars for Armenia.

Ardavazt I. did not possess the spirit of his father, and the powerful kingdom of Armenia was soon overcome. Ardavazt was treacherously made a prisoner by Mark Antony and was carried to Egypt where he was decapitated. After the death of Ardavazt, the kingdom of Armenia was divided into two and was governed by two different princes of the Arsacedean dynasty, the one being Armenia proper and the other Mitchaked (Mesopotamia).

CHAPTER II.

CHRISTIANITY IN ARMENIA.

ARSHAM, a nephew of Tigrane the Great, became the ruler of Mesopotamia, making Mudzpin (Nisibis) his seat, and paid a tribute to Rome. After a reign of about thirty years he was succeeded by his son, Abgar,* in the year 1 B. C. This prince became famous in Armenian history not by conquest, but by being the first monarch to believe in Jesus Christ.

Finding Mudzpin to be too near to the Assyrian boundary, King Abgar thought that he was exposed to the danger of suddenly being attacked by the Romans. Therefore he removed his seat to Edessa. In his days the King of Persia died and a dispute arose for the succession among the king's surviving three sons. The royal house of Persia being related to that of Armenia, Abgar hastened to Persia to settle the dispute by arbitration. During his sojourn in Persia Abgar contracted a dreadful disease, supposed to be leprosy, by which he suffered long.

It so happened that three Armenian military emissaries upon their return from their mission, passed through Jerusalem for the purpose of seeing Jesus, whose fame had

*According to Moses of Khorene the correct name of this prince was originally *Avac-air*, (which in Armenian means *great man*,) "because of his meekness and wisdom, and also for his stature," but it was corrupted by his numerous Greek and Assyrian subjects to *Avgarus*; hence *Abgarus*. This latter form some less informed persons have supposed to be a corruption of the Arabic name *Akbar*.

reached their ears. On their return to Edessa they told to King Abgar of the miracles they had witnessed and heard of. Upon hearing their narrations the afflicted king exclaimed: "He must be either a god that has descended from the heavens, or a son of a god." He believed in Jesus then and there, and believed that He could cure him of his disease. Immediately he caused a letter to be written to Jesus inviting Him to come to Edessa and heal him, and rule upon his little kingdom together. The letter was dispatched by Anan, the royal courier. Anan was accompanied by an artist who was instructed to bring a portrait of Jesus, in case He should decline the invitation. Jesus sent an answer, written by the apostle Thomas, in which He declined the invitation and promised to send two of His apostles after He would "ascend unto His Father."* Besides the letter, the Lord

*The text of Abgar's letter and its answer are to be found in Eusebius' *Ecclesiastical History*. Eusebius declares that he had found the copies in the archives of Edessa, and had translated from them. Moses of Khorene, one of the best scholars of the Golden Age of Armenian literature, testifies in his *History of Armenia* that in his time those manuscripts were still preserved in the royal archives of Edessa. His history contains not only the texts of those two letters, but also those of several other important epistles sent by Abgar to various monarchs recommending them the religion of Jesus. These precious documents were lost probably during the destruction of Edessa by the Saracens when the magnificent metropolis was set on fire and razed to the ground.

Referring to the passage in the Gospel where the visit of "certain Greeks" to Jesus is mentioned, Moses of Khorene says that they were Abgar's emissaries. In the Greek version of the Gospel those visitors are referred to as "certain Gentiles," while according to the Syriac version they were "Aramæans."

It is considered strange that a full account of such a remarkable event in the career of our Lord should have been o-

sent to King Abgar a napkin bearing the likeness of His face.

After the ascension of Jesus, apostle Thomas sent Thaddeus, one of the seventy-two disciples, to Edessa. King Abgar received Thaddeus with the greatest honors, and even prostrated himself on his face before the dis-

mitted by the four Evangelists. In chapter xii. of the Gospel of John the account of the visit of those Gentiles seems to be abruptly curtailed. While the Evangelist has gone into details regarding the visit of the strangers as to who they saw first, what they said, and what Philip did &c.; nothing is said about the strangers being received by the Lord, and why they wanted to see Jesus, or why Philip was so much stirred up as to go and confer with another apostle. There must have been something unusual about these strangers, for we see no other instance in which the apostles should have conferred with each other before presenting to Jesus any one that wished to see Him.

Assuming that the strangers were royal emissaries, who had come to offer the Lord a crown, does it not seem natural that the apostles should have conferred with each other as to with what etiquette the distinguished visitors were to be received by Jesus? Philip and Andrew, after conferring with each other, did not take the strangers forthwith to the presence of Jesus, but went and spoke to Him, presumably to inquire in what manner He would receive such royal emissaries on such a mission. The words of Jesus on this occasion tend to support the belief that they were Abgar's emissaries inviting Jesus to go to Edessa and share the throne with the king. Jesus said on that occasion: "The hour is come that the Son of man should be glorified," [that is to say, I think, that he should be glorified by the accomplishment of His mission, which was to die for the salvation of mankind]. His words on this occasion are very much like arguing why he should not accept the offer, and should suffer death at the hands of his own people. He said:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me." (John xii. 24-26.)

ciple.

"Art thou the disciple of the blessed Jesus," asked the king eagerly, "whom He had promised to send unto me, and canst thou heal me of my affliction?"

"If thou believe in Jesus Christ, the Son of God, thy heart's wish shall be granted unto thee," replied Thaddeus.

"I have believed in Him, and in His Father," answered Abgar.

Thaddeus preached the gospel, and placing his hand upon the head of the king healed him of his affliction. The whole royal household and the people of Edessa soon believed in Christ and were baptised by the apostle. Thaddeus ordained Atte, the king's morion maker, as bishop of Edessa and he went to Armenia proper there to preach the gospel.

During the days of Abgar Christianity was rapidly spread throughout Armenia, but upon his death Anane, Abgar's son and successor, and Sanadroug, Abgar's nephew and the king of Armenia proper, became persecutors of the newly introduced religion, obviously for political reasons. Anane reigned but a short time and he was crushed to death under a falling pillar while giving instructions in the construction of a new palace. Upon Anane's death Mesopotamia was re-annexed to Armenia proper. Apostle Bartholomew also came to Armenia and labored for the propagation of the Christian faith. Like Anane, Sanadroug also lost his life by an accident. He was killed by an arrow shot astray by one of his archers while hunting.

After that there were times of persecution and times of toleration, and the number of the believers increased or

decreased accordingly. But Christianity was never peremptorily abandoned by the Armenians. However a revival took place at the hands of St. Gregory the Illuminator, by the conversion of King Durtad (Tiridates,) and once more Christianity became the national religion of the Armenians, A. D. 302. Within a very short time almost the whole nation had been converted. The Church of Armenia was formally organized and St. Gregory became the Catholicos or Pontiff of the Church.*

CHAPTER III.

THE STRUGGLE FOR THE MAINTENANCE OF THE NATIONAL CHURCH.

Upon the downfall of the Arsacidean dynasty, 428 A. D., Armenia lost her independence and became a satrapy of Persia. Yezdigird II., the King of Persia, first secured his powerful grasp on Armenia, and then he invited the Armenian nation to renounce their religion and become Zoroastrian fire-worshippers. A council consisting of the leading ecclesiastics and the nobility, especially assembled, wrote, on behalf of the nation, a ringing reply to the King's imperious message, which concluded thus:

“From this faith no one can move us,—neither angels

*Perhaps it may not be out of place to correct an error, which appears so often in the press, regarding the Catholicos of the Church of Armenia. The Catholicos is not the “head” of the Church as he is erroneously called. He is the high priest of the Church,—the head of the clergy. The Church of Armenia recognizes Christ as the only head of the Church, according to the teachings of Paul (Ephesians v. 23, Colossians i. 17-18.)

nor men; neither sword, nor fire, nor water, nor any deadly punishment. If thou leave us our faith, we will have no other [civil] lord in place of thee; but we will accept no god in place of Jesus Christ.”*

This dauntless reply enraged the self-styled King of Kings, and he issued orders to his generals to go and crush the rigid necks of the obstinate Armenians, and to show them that the crucified Jesus, whom they worshipped so devotedly, was no match for Zarathrustra's Ahura-Mazda. This happened in A. D. 451. The invading army was accompanied with a host of magi who were to instruct the Armenians in the worship of the fire when brought to submission by force. The Armenians were determined to perish rather than renounce their Christianity. A great Armenian revolution resulted, led by the ecclesiastics,—a holy war, a heroic struggle, great bloodshed, horrible martyrdoms. The decisive battle was fought in the plain of Avarair, on the banks of the river Dughmood. One thousand and thirty-six Armenians fell in the battle, including many prominent nobles, and the Commander-in-chief Vartan Mamigonian, the soul of the revolution, who has since been recognized as a saint for defending the Church so heroically.

Of the Persians that day over 3500 were killed, among whom were many prominent soldiers and chiefs, the flower of the army, so that the Persian commander trembled to report to his sovereign the result of the battle. Yezdigird II. became convinced that it would be impossible to subdue the Armenians and to forcibly proselyte them, and wishing to put an end to the unprofitable war-

*Eghiche, *Vartan, and the War of the Armenians.*



VARTAN MAMIGONIAN.



fare, he abruptly changed his policy and issued an edict granting them freedom of worship.

Peace reigned in Armenia for a short time, and the Persians again began to oppress the Armenians. About fourteen years after the battle of Avarair, the Armenians once more revolted against Persia; this time being led by Vahan Mamigonian, the worthy nephew of Vartan. This revolution met with every success. The Persians were driven out of Armenia, and the King of Persia sued for peace, conceding to Vahan the satrapy of Armenia for life. Vahan governed his country for twenty-six years on a liberal scale, and after his death Armenia continued to enjoy an autonomous government for about one hundred and forty years, being ruled by Armenian nobles appointed by, and tributary to Persia.

In the first half of the VII. century Armenia successively fell into the hands of the Greeks, the Persians, and the Saracens. About the year 640, during the Khalifate of Omar, when Mohammedanism had become powerful in the South, the Saracens swooped upon Armenia under the leadership of Abd-ul-Rahman. They met with but little resistance and captured Tween, the then capital of Armenia; they plundered the city and massacred 12,000 souls, and they carried 35,000 into captivity. After thus plundering and devastating the country they retired from Armenia. At this time Armenia was governed by a native prefect, appointed by the Emperor of Constantinople. While the Greeks ruled over Armenia and exacted heavy taxes, they would not protect her inhabitants against foreign incursions, and, besides, they would even abuse their power so much as to attempt to meddle with the religious affairs of the Church of Armenia. These

things drove the Armenians to prefer to be under the suzerainty of the Saracens rather than that of the fanatical Christian Greeks who hated them as much as the Moslems did, and whose bigotry and endless theological disputes were more intolerable than the rule of the Mohammedans.* Therefore they entered under the protection of the Saracens. This enraged Emperor Constantine and he invaded Armenia, and garrisoned the country with Greek soldiers. He ordered the Council of Chalcedon to be read in the cathedral in Tween, and forcibly constrained the Armenians to accept the same. But after Constantine's departure, the Catholicos, Johannes the Philosopher, condemned the Council of Chalcedon and ruled it out, 647 A. D.

After that Armenia alternately fell into the hands of the Saracens and the Greeks. Each one proved to be worse than the other. When the Greeks were dominant Armenians wished to be under the Saracens, and when the latter ruled they wished to be under the former. The Greeks were as tyrannical as the Mohammedans and as much eager to proselyte the Armenians into their Church. Armenians struggled with all their might for the preservation of the apostolic purity of their national church, which was "the price of the blood of their brave forefathers, and the glory of the Armenian nation." It was impossible for such a conscientious people as the Armenians to leave their pure and simple Christian Church, which stood only for the edification of the spi-

* "The Greek race, too old and too exhausted to bear a new and a severe religion like Christianity, dissolved it into theological quibbling which was obliged to borrow substance from idolatry."—Menzies, *History of the Ottoman Empire*. p. 37.

rit,* for that of the Greek Church, which was used as an instrument to subjugate peoples and to rule over the nations, body and soul. Armenians would endure the tyranny of the Moslem rather than forsake their practical Christianity and suffer the sanctity of their religion to be made the plaything of the Greeks. So, finally, in the year 693 A. D. once more they flung themselves into the arms of the Saracens in compliance with the motto of Vartan Mamigonian's revolution: "Fear him not that killeth only the body; fear him that doth cast both body and spirit into hell."

Had the Greeks left the Armenians alone, perhaps the Armenians could defend their country against the Moslems and could regain their autonomy. But it was impossible for them to do anything effective between those two fires, having on the one hand the fanatical Greek Christians and on the other hand the barbarous Arabian Mohammedans. Armenians could not resist both of these powerful enemies at the same time. They had to choose between the two and throw themselves into the arms of the one which they considered less dangerous to the constitution of their Church.

* The following is the testimony of an American who was formerly a missionary in Armenia; it has particular weight because, as a rule, the missionaries are not disposed to speak well regarding the Church of Armenia:

"By nature the Armenians are deeply religious, as their whole literature and history show. It has been a religion of the *heart*, not of the head. Its evidence is not to be found in metaphysical discussions and hair-splitting theology as in the case of the Greeks, but in a brave and simple record written with the tears of saints and illuminated with the blood of martyrs."—Rev. Frederick D. Greene, *The Armenian Crisis in Turkey*, p. 140.

CHAPTER IV.

THE RISE AND FALL OF THE BAGARATIAN DYNASTY.

Under Moslem rule Armenia became the scene of the most awful cruelties for a period of about one hundred and sixty years, until they regained their autonomy at the hands of Ashod Pacradouni, an Armenian nobleman, who established a kingdom tributary to the Khalif of Bagdad, and became the founder of the Pacradouni (Bagaratian) dynasty, A. D. 859. This dynasty reigned over Armenia one hundred and eighty-seven years. During the reign of the Bagaratian princes Armenia once more flourished and became a centre of civilization. Her capital, Ani, became a magnificent Christian metropolis which boasted of having one thousand and one churches.*

* The reader may be enabled to form an idea of the splendor of this superb metropolis of ancient Armenia by reading Sir Robert Ker Porter's description of the state of its ruins on the occasion of his visit in 1817, several centuries after the destruction of Ani by earthquake. It is as follows:

"The Western and Northern fronts have been defended by a double range of high walls and towers of the finest masonry. Three great entrances present themselves to the north. Over the centre gate was sculptured a leopard or lion-passant; and near it on the flanking towers, several large crosses were carved in the stone, and richly decorated with exquisite fret-work. On entering the city I found the whole surface of the ground covered with hewn stones, broken capitals, columns, shattered, but highly ornamental friezes; and other remains of ancient magnificence.' Several churches, still existing in different parts



KING ASHOD PACRADOUNI.



If there ever was a place and a time when the kingdom of Christ was come on earth, in the highest sense of the word, it was Armenia under the Bagaratian dynasty. While, in times past, and in the present, Christian monarchs have assumed and do assume to be the head of the church wherein their subjects worship, the King of Armenia at this time humbly served the priest before the altar, and chanted hymns together with the choir like any other common man. The King of Armenia, when in the church, considered himself the equal of any layman, and below any ecclesiastic. The priesthood had no worldly power wherewith to constrain the laity into submission, yet the people revered them and humbly submitted to their authority as to the servants of the Church of Christ. And the clergy guided their flock in the true

of the place, retain something more than ruins of their former dignity, but they are as solitary as all the other structures, on which time and devastation have left more heavy strokes. In the western extremity of this great town, in which no living beings, except ourselves, seemed breathing, we saw the palace, once of the kings of Armenia; and it is a building worthy of the fame of this old capital. Its length stretches nearly the whole breadth, between the walls of the city on one side, and the ravine on the other. Indeed it seems a town in itself; and so superbly decorated within and without, that no description can give an adequate idea of the variety and richness of the highly wrought carvings on the stone, which are all over the building; or of the finely-executed mosaic patterns, which beautify the floors of its countless halls.

"Near the centre of the city rise two octagon towers of an immense height, surmounted by turrets. They command all around them, even the citadel, which stands to the south-west on a high rock and at the edge of a precipice. The farther I went, and the closer I examined the remains of this vast capital, the greater was my admiration of its firm and finished masonry. In short, the masterly workmanship of the capitals of pillars,

spirit of Christianity, without taking advantage of the people's submission for their own worldly benefit.

The Pontiff of the Church of Armenia never needed to have temporal power for the purpose of being obeyed by the laity; the laity obeyed him as children would to their father. When the King was found in any misdemeanor the Pontiff would go and advise him or rebuke him, as the case might make it necessary. The King, having all the power in his hand to punish the Pontiff for disregard to his royal dignity, would cast down his eyes acknowledging his fault, and would promise to be good, sealing a kiss upon the hand of the venerable Pontiff. The King, as a Christian, knew that the temporal authority was below the spiritual, and that the former was to be guided by the latter. The King obeyed the Pontiff as a robust young man would obey his aged father, never for a moment thinking that he is physically

the nice carvings of the intricate ornaments, and the arabesque friezes, surpassed anything of the kind I had ever seen, whether abroad, or in the most celebrated cathedrals of England.

"I particularly observed a religious edifice, of less dimensions than some of the others, but of exquisite architecture. It stood very near the octagon towers; and its high arched roof was a beautiful specimen of mosaic work, enriched with borders of the pure Etruscan, formed in red, black and yellow stone. The pillars, and all ornamental parts of the building, were as sharp and fresh as if but the erection of yesterday.*** Fine and brilliant mosaic, executed with more or less precision, spreads itself over the city; and, in general, the form of the cross appears to be the root whence all the various patterns spring. Houses, churches, towers, embattled walls, every structure, high or low, partake the prevailing taste; and on all we see the holy insignia carved, large or small, in black stone."—Sir Robert Ker Porter, *Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c., &c.*, vol. i. pp. 172-174.

superior to his father.—(I fear that this simile will not convey to the average American mind just what I wish to express, for I have observed that in America generally fathers do not receive due respect from their children,—except when the “old man” is wealthy. But I know of no other example wherewith to express my idea.)

During the reign of the Bagaratian dynasty the Armenian nation did not cease to have troubles with the various Moslem races and the Greeks, and parts of Armenia having fallen into the hands of the invaders, the inhabitants of those parts suffered very much under their alien oppressors. But the majority of the Armenians living in their autonomous country, enjoyed liberty, and much flourished and prospered. This excited the envy and the grudge of the Greeks.

In the year 1045 Gagig II., the King of Armenia, was invited by the Greek Emperor, in a friendly manner, to visit Constantinople. The King of Armenia accepted the invitation and went to the Greek capital. The Christian Emperor of the Greeks violated all laws of hospitality and made a prisoner of his royal guest. In the meantime Ani, the Armenian capital, was invaded and captured by an army of 100,000 of the Emperor's troops. After the Greek occupation of Armenia was accomplished, Gagig II. was released, and subsequently he was murdered by Greek assassins.

The domination of the fanatical Greeks was attended with severe religious persecution, and the Catholicos, Bedros Kedatartz, was banished out of Armenia. The territories which the Greeks snatched with cowardly treachery, were soon overrun by the Seljukian Turks. The Greeks were no Armenians; they could not resist the fu-

rious torrent of Mohammedan invasions with the same bravery which the Armenians had heretofore manifested. Within about thirty-five years all those territories fell into the hands of the Turks. In the struggle between the Greeks and the Turks, the Armenians were trampled by both. In wresting any city from each other's hands, both of the combatting powers would not spare the inhabitants. Almost every city became the scene of atrocious cruelties. The defeated Greek soldiers, in their flight, broke their vengeance upon the Armenians. The Greeks would not spare them because they did not accept the Greek Church and, therefore, were accursed heretics; and the Turks would burn the Armenian cities, massacre the inhabitants, and perpetrate all sorts of infernal atrocities, because they were "Christian dogs" and did not accept the Prophet of the Allah.

The student of history will note that the growth and conquests of Mohammedanism were considerably facilitated by the unwise policy of the Christian nations toward one another. The Christian governments, excepting that of Armenia, have been short-sighted, and selfish in the extreme; they have been plotting against each other, fighting with each other, weakening each other, and rendering each other easy prey for the advancing common enemy,— Mohammedanism. In this respect the Byzantine empire has been very foolish. The Armenian nation stood like a formidable barrier between the Asiatic Mohammedans and Europe. But the Byzantine empire, instead of helping the Armenians to hold their ground and keep the invading Mohammedans at bay, has been as much eager to pull down that barrier as the Mohammedans were. One would think the Greeks imagined that there were treasures hidden beyond Armenia for which they yearned. After becoming masters of Armenia by means of treachery, as related above, they found themselves face to face with the fire of hell in the person

of Alp Arslan, the sultan of the Seljukian Turks. The Greek power melted like wax before that fire. Alp Arslan crushed the immense Greek army which was headed by the Cæsar Romanus Diogenes. The Emperor himself was taken prisoner and carried to the presence of Alp Arslan, who trampled upon the pride of his distinguished captive by actually setting his foot upon the Greek Emperor's neck. (See Menzies' *Hist. Ott. Emp.* p. 29.) And the Greeks brought this upon themselves by plotting against the unoffensive Armenian nation!

The Seljukian Turks wrested Armenia from the hands of the Greeks and pushed forward into the heart of Asia Minor, near to the Byzantine capital. Ere long the sultanry of Iconium was founded, (1095), and Asia Minor became the home of the Turks; but the Greeks did not take lesson from this. Their hatred towards Christians outside of their own Church was so intense that they were disinclined to consider the interests of Christendom, and were blind to their own. Even then the Byzantine empire leagued secretly with the Moslem sultans, against the Crusaders who were coming to avenge Christianity, and to deliver the holy places from the hands of the infidel. Why? Because the Crusaders belonged to the Roman Church and not the Orthodox Greek.

When the Ottomans took rise and were rapidly growing into an empire, the Byzantine empire and the other Christian governments of Eastern Europe, instead of being alarmed and forming themselves into a Christian league against the common enemy, sought to smash each other's head by the help of the Ottomans. The assistance of the Ottomans was sought by the Greeks even in factional quarrels among themselves in Constantinople. The minor Christian nations in Eastern Europe followed the same unwise policy. Thus they enfeebled themselves and one another, and helped the Ottomans to grow powerful. Eventually all of them received the reward of their foolishness by being devoured by the monster which they petted as a fine beast to tear those they hated. They are to be pitied for their want of common sense.

CHAPTER V.

THE REIGN OF THE RUBENIANS AND THE PERIL OF THE
NATIONAL CHURCH.

The sufferings of the Armenians were somewhat alleviated by the rise of a new dynasty and the establishment of an autonomous Armenian principality in the province of Cilicia, which afterwards became a kingdom. This fourth dynasty was founded by Ruben I., a relative of the unfortunate Gagig II., and was known as the Rubenian dynasty. The dominion of the Rubenians began in 1080, and its authority was confined to the province of Cilicia, which became a place of refuge for the Armenians. Armenia proper was in a state of anarchy under the sway of Mohammedanism, and battles were constantly fought between the barbarian Moslems and the desperate Armenians who would revolt and fall upon their relentless oppressors. The country had become one vast field of massacre, rapine and incendiarism, attended with all their shocking details that the Moslem mind could conceive. To these horrors were added famine, pestilence and earthquake. The magnificent Ani was destroyed by earthquake; Edessa, the cradle of Christianity in Armenia, was burned to the ground together with its numerous suburbs, and the populace were put to the sword or carried into captivity. The hideous calamities which befell Armenia after the fall of the Bagaratian dynasty cannot be described.

The Rubenians preserved an autonomous government

in Cilicia for two hundred and ninety-four years, with a short interval of Greek domination. This little kingdom had to contend with three powerful foes, only one of which would be sufficient to ruin any such diminutive state. The first was the almost incessant Moslem incursions; the second, the Greek hostilities; and the third, the Roman Catholic missionaries who created discord and strife among the Armenians, and fomented a great many internal troubles. These missionaries endeavored to have the Armenian Church recognize the supremacy of the Roman papacy, and accept the doctrines of the Romish Church in place of those handed down by Gregory the Illuminator and the early fathers. These troubles developed particularly in the days of Hethoum II.

During the reign of Leon I., the Greeks dealt another fatal blow to Armenian autonomy. Emperor Johannes Porphyrogenitus marched upon Cilicia at the head of a vast army, determined to crush the heretic Armenians and to put an end to their self-government. After a brave struggle the little kingdom was conquered, and the King was carried into captivity together with his two youthful sons, Ruben and Thoros; and all three were imprisoned in Constantinople, A. D. 1137. Thus the martyred Armenian nation was deprived of its sole refuge on earth, and lost the little comfort that it enjoyed. Leon I. died in captivity, and Ruben was poisoned.

Thoros made his escape from captivity and went to Cilicia. He revealed his identity to a priest, and immediately about ten thousand armed Armenians joyfully gathered around him, anxious to shake off the intolerable Greek yoke. Within a short time the Greeks were driven out of the country, and Cilicia was once more free

with Thoros II. as king. When through emissaries it was asked of Thoros what amount would he accept for the ransom of the Emperor's generals whom he held captives, the young King replied with disdain: "I am surprised to learn that my captives are of any value for the Emperor. They are not worth anything for me; I captured them so easily. But since the Emperor desires to have them, he can get them from me for any amount of money that he thinks they ever merit." In order not to humiliate the noted prisoners, a large ransom was paid, which Thoros ordered to be distributed to his warriors in the presence of the Greek emissaries who brought the money; and, turning to the Emperor's representatives, said: "I give this sum to my brave soldiers that, if need be, again they bring your generals to me."

As has been already alluded to, during the reign of the Rubenians there was a great deal of internal disturbances provoked by the Roman Catholic missionaries and their adherents who advocated the union of the Church of Armenia with that of Rome. These missionaries were called Uniters.

As the Armenians suffered very much by the Moslem incursions, these Uniters made promises that if the Armenians should accept the supremacy of the Pope, His Holiness would exert his influence with the European sovereigns to help the Armenians against the Moslems. There was a faction among the Armenians who placed faith in such promises and were quite willing to sell the independence of their national church in consideration of such assistance, but the vast majority would not hear such bargaining.

King Hethoum II., who was a crafty man, endeavored

to please the Pope and enlist his sympathy in support of his kingdom. In his efforts to gain the Pope's favor, he was so hypocritical that he became a monk and dissembled profound religiousness; he feigned reluctance to rule, and abdicating the throne, retired into a monastery, seemingly to lead the life of a recluse. In the meantime he employed all means in his power to introduce such changes into the Church of Armenia, as would satisfy the Pope and induce him to come to his assistance against the Moslems. Constantine II., the Armenian Pontiff, rebuked Hethoum for his hypocrisy, and perfidy to the national Church. The saintly(!) Hethoum avenged himself by deposing and banishing the venerable Pontiff; and then he got some one else placed upon the Pontifical throne, that he might be able the better to operate his designs.

During the time when Hethoum had retired into a monastery, one of his brothers, Thoros III., was the king, but it was the tricky Hethoum that actually reigned over Cilicia. After a while Hethoum and Thoros exchanged their places; Thoros entered the monastery, and Hethoum once more ascended the throne.

Noticing Hethoum's inclinations, Emperor Andronicus desired to have a grasp upon Hethoum, whom he considered a convenient tool for drawing the Armenians into the Greek Church, and he requested that one of Hethoum's sisters be given in marriage to his son, Michael. Hethoum was quick in accepting this proposition, and he degraded himself and the honor of the state so much as to ship to Constantinople two of his sisters, Mary and Thepany, fifteen and thirteen years of age respectively, leaving Michael to pick out his choice of the two. Mary

was wedded to Michael, and Thepany to another Greek prince; and both were reconfirmed after the Greek fashion, in 1296. The youthful Thepany died soon after her marriage.

After these matrimonial alliances, Hethoum went to Constantinople, together with Thoros, and appointed Sumpad, one of his brothers, regent during his absence. Hethoum made this journey evidently to ascertain the prospects of a religious bargain with the Emperor of the Greeks. Hethoum's impious policy was a source of discontent for his subjects, and in his absence a *coup d'etat* was effected by the crowning of Sumpad as king of Cilicia at the hands of Catholicos Gregory VII., and Hethoum was declared deposed. Returning to Cilicia, Hethoum found himself divested of his royal authority, and decided to apply to the Khan of the Moguls, the ally of the Armenians, and ask him to come and reinstate him. To defeat this wicked design, the government was obliged to imprison Hethoum and Thoros. The latter died about this time, and it was said that he was killed. May be this was true, and may be it was not true and the rumor was spread by the Uniters simply to injure King Sumpad III. There was another rumor set afloat, which got into history as fact, that Hethoum's eyes were gouged out by order of the King; but, after Hethoum's release, it was seen that his eyes were alright, and the Uniters gave out that he recovered his eyes by miracle! — Just the man on whom God should have wrought a miracle! Since the Uniters invented this story and got it into history as fact, they could have just as easily invented the fable of the murder of Thoros.

After a reign of two years, Sumpad III. was deposed

and succeeded by another brother, Constantine II. Constantine was kind to Hethoum and released him, but the Uniters soon deposed Constantine and reinstated Hethoum II. The self-same Hethoum who some time ago was such a pious man that he would abdicate the throne, now banished both of his brothers to Constantinople that he might be safe against any further attempt for his deposition, (1300). Sumpad and Constantine were committed to the care of the Emperor of the Greeks. They lived in Constantinople as prisoners, and ere long both of them died,—I hope by natural causes.

The wily Hethoum kept on with his designs for Romanizing the Church of Armenia for the purpose of inducing the Pope to help him against the Moslems.* Once

* How badly Hethoum must have been deceived by the Uniters regarding the moral influence of the popes upon the European sovereigns! Hethoum was making all hazardous efforts to gain the favor of the Pope of Rome, believing that a mere wink from the Pope to the European sovereigns would be sufficient to strike a fatal blow to Mohammedanism. How mendacious the Uniters must have been! In Hethoum's time the papacy had fallen to a very humiliating state. The Pope was disregarded, and he had to send to the French king bull after bull, expostulating that his authority was to be regarded, that he was the "vicar of God" (in God's absence), that "every human being was subject to the Roman pontiff, and to believe this was necessary for salvation," &c. &c. While, on the other hand, King Philip took one of these bulls sent by the "vicar of God" and got it publicly burned. Besides this, the King wrote an answer to the Pope, beginning his message in such manner: "Philip, by the grace of God, king of the French, to Boniface, who giveth himself out for sovereign pontiff, little or no greeting. Let thy Extreme Fatuity know that we be subject to none, &c., &c." Hethoum did not know that the Pope, on whom he had fixed his hopes and expectations, was undergoing the last stage of a prophesy pronounced upon him by his pre-

more Hethoum found it necessary to abdicate, and he placed upon the throne his young nephew, Leon IV. who acted as a mere tool in his uncle's hand; and Hethoum himself assumed the regency, (1305). Catholicos Gregory VII., who had taken a hand in Hethoum's deposition, shortly died, and a plan of reforming the Church was produced, the authorship of which was attributed to the deceased Pontiff.

A convention of about forty bishops, several prominent monks, and many nobles, assembled in the cathedral of St. Sophia, in Sis, for the purpose of electing a successor to the deceased Catholicos. There the King and his regent proclaimed to the assemblage their intention of putting into execution the plan of reforms said to have been prepared by the late Pontiff. The convention feared to raise objections, and silence being taken for assent, the proposed changes were immediately ordered to be put into practice. The order was carried out within the borders of Cilicia, and the changes were received everywhere with demonstrations of popular indignation; and the result was strife, and even bloodshed. The arbitrary action of the King and his regent, and their abuse of power,—and that in such a grave matter,—were soon denounced from the pulpits.

The commander of the Scythian army stationed at Anazarpa, heard that Hethoum and Leon were entering into a league with the Europeans; he was alarmed lest something serious should result. He invited Hethoum and Leon to visit him for the purpose of conferring on some

decessor, the infallible Pope Celestine V., in the following words: 'Thou risest like a fox; thou wilt rule like a lion, and die like a dog.' (See Guizot's *History of France*, vol. ii. pp. 120-131.)

weighty affair. When Hethoum and Leon went to the Scythian commander, both of them were massacred together with their forty attendants.

Unfortunately for the nation, these troubles did not terminate here. The successors of Hethoum II. did not take lesson from the evil consequences of his ruinous policy. They were deceived by the Uniteres regarding the power of the Pope, and were led to believe that the Pope was the mightiest ruler who commanded all the sovereigns of Europe; their eyes were upon him, and they were eager to persuade the people in some way to acknowledge the supremacy of the Pope, and thus secure the Pope's favor, which tantalized them. And in this very period the Roman papacy was in its sixty years' "Babylonish captivity" in Avignon.

In striving to gain the sympathy of the popes, the kings of Cilicia lost the hearts of their own subjects. The kingdom of Cilicia had been maintained for more than two centuries without the aid of popes, and it could be maintained much longer if the kings had been wise enough to trust in God and have faith in their own people; and to endeavor to have the confidence of the Armenians, instead of running on the fool's errand.

Hethoum's successors sent letters, and even deputations, to the popes in Avignon, describing their dire situation and the urgency of immediate Christian help against the Moslems. The popes made promises freely, but could fulfil none. All they did was to send additional missionaries to see that the Armenian Church would be engulfed in the Roman.

These unprofitable negotiations not only disturbed the Armenian people, but also alarmed the Moslems lest the

Armenians get up an European crusade against them. The Moslems increased their efforts to break up the kingdom of Cilicia, and the incursions grew more frequent.

The government of Cilicia had ceased to be an Armenian government, and had become a tyranny. The kings had become the servants of the Roman papacy, not because they cared a jot for popery, but for the reason that they wanted to get the help of the popes,—the help that never came. The kings made every effort to make Roman Catholics out of the Armenians. They allowed themselves to be guided by the Uniter, and tyrannized upon the Church of Armenia in a manner as though the government was a Catholic one. In short, the people suffered religious persecution at the hands of the kings. The Catholicos had lost his significance, and having no temporal power, he was at the mercy of the kings. The people and the clergy clung fast to the national Church, and struggled for the preservation of its purity. They did this not because they knew of the incapacity of the popes for helping them, but for the simple reason that they would not have the sort of Christian help that was being offered, — a help which could be had only by setting their conscience aside and trading religion. The Armenians did believe that if they should become Roman Catholics, the great Pope, who commanded the European sovereigns, would promptly succor them; and that their lot would be far better from a worldly standpoint. But they preferred to face the worst as the true followers of the blessed cross, rather than seek refuge under the wings of such Christians who could persecute an already persecuted Christian nation, and would constrain them to submit to their own religious authority.

At this time the Armenian Patriarchy of Jerusalem was established by Bishop Sarkis of the Holy City, in order to defend the Church against the audacious intrusions of the impious kings of Cilicia, (1311). The exasperated Armenians, both the military and the civilians, arose against the government in defense of the Church of Christ "which was the price of the blood of their brave forefathers, and the glory of the Armenian nation." Within two years (1343-1345,) they killed two kings, namely, Constantine III. and Guidon.

King Constantine IV. (1345-1362,) was a true Armenian, and he made every effort to save the decaying kingdom from its doom. He helped the Catholicos to call conventions to repeal and expunge all the popish forms and tenets which had been but recently forced into the Armenian churches in Cilicia by his predecessors. Constantine IV. did not pay attention to the bulls sent by the popes of Avignon, inviting the Armenian nation to the true path of salvation, of which the Armenians have had too much and had found that it led to nothing but perdition. The Armenian churches in Cilicia assumed their former appearance, being cleansed from all foreign additions. An era of regeneration seemed to be dawning. The policy of Constantine IV. had marked beneficial effect upon the condition of the decrepit state, and the important castles of Ayas and Alexandretta, which had fallen in the hands of the Mameluks some time since, were recovered.

On the death of Constantine IV. Cilicia once more fell into a disturbed state. The Uniters became very active and created endless troubles regarding the succession, which remained in suspense for three years. The

Uniters fought hard to get a Latin prince on the throne; and Latin princes claiming relationship on their mothers' side with the Armenian royal family, flocked from Cyprus eager to get the crown by the help of the Roman missionaries. The Uniters spared no efforts, imagining themselves not far from ultimate success. In this struggle the condition of the kingdom grew worse and worse. Many of the conservative nobles and thousands of the people became so disgusted with the state of affairs that they forsook their beloved homes and emigrated towards Armenia proper and elsewhere.

After a struggle of three years, the Uniters succeeded in getting upon the throne a Latin prince, Leon Lusignan of Cyprus. Leon VI. was not disposed to meddle with matters of religion. The end of the Cilician kingdom was at hand. Cilicia was enfeebled by emigration, and demoralized by dissension and strife. The kingdom could no more defend itself against the violent Moslem invasions. In 1374 Melik-el-Eshref Shaban, the sultan of the Mameluks, invaded Cilicia with an immense force. The country was laid waste, and the inhabitants were butchered without regard for sex or age. Even the decaying bones of the dead were not left undisturbed in their graves; the savage invaders opened the tombs of the kings of Cilicia and taking out the bones, burned them up. The flourished cities Mamesdia, Adana, Tarsus and Sis were transformed to ruins.* Leon VI., the

* For so many centuries Moslem races have been the masters of Armenia, Asia Minor, Thrace, Macedonia, Greece, &c., and all through the time of their domination they have demolished and destroyed all the glorious works of former ages. When they entered these countries they found them in a highly flourished condition, and they reduced them to ruins. On the site of ma-

king, who had taken refuge in Fort Gaban, after being besieged for about nine months, surrendered and was taken to Egypt in chains together with his queen and daughter. Armenian autonomy was ultimately lost, and Cilicia was at the mercy of her conquerors.

Heaps of ashes were left to the victorious Uniters.

CHAPTER VI.

THE CHURCH AS THE PRESERVER OF THE NATIONALITY.

After the fall of the Armenian kingdom, the Catholic faith lost ground in Cilicia. It owed its sway to the tyranny of the kings. The Armenians could no more be constrained to become Roman Catholics.* After that

ny magnificent cities now stand, if aught stands at all, groups of pitiful cottages and shanties. Let the Ottomans show one, and only one town that has been founded and flourished under their domination exclusively by Moslems. The myriads of dogs night and day barking all over the Empire, the harems, —those establishments of debauchery,—the narrow and filthy streets, and the still filthier hearts of government officials are the only glory of the Ottoman Empire. The Turks can not point to the palaces of the sultans as their own productions, for they were built by Armenian architects, Armenian skill, and with money squeezed out of the oppressed Christians of the Empire. In the face of these undeniable facts there are still found Europeans and Americans,—children of modern civilization,—who are not ashamed of themselves to come out before the world with a good word for the “noble Turk.”

* There is now a schismatic body of Roman Catholic Armenians who have a patriarch in Constantinople; but it is not the fruit of the Catholic missionaries of the XIV. century. The Roman faith was introduced among Armenians anew in the XVIII. century,⁷ and the Catholic patriarchy of Constantinople was

in all the trials of their national life, the Armenians clung fast to their Church. The magnetic tenacity which the national Church had upon the hearts of the Armenians became the means of preserving their nationality in spite of the furious flood of Mohammedanism which threatened to engulf those nations that came on its way. The Church became the focus of a powerful internal union and the strongest bond of brotherhood whereby the nation was enabled to resist and survive all calamities, although sustaining great loss.

The Armenians looked upon their national Church as a covenant between themselves and their God, into which they could not tolerate any outside interference; and it was impossible for the nation, as a whole, ever to entertain the idea of making use of the Church for worldly advantages. The Armenians preserved their national Church with the greatest jealousy, and the Church preserved them as a separate and distinct people. So long as they remained faithful to the Church there was no fear for their commingling with the dominant races of a widely different religion.

The Armenians understood Christianity as a bond between a brotherly union and God; and they greatly shunned the very thought of being ruled by, or ruling other peoples through the instrumentality of the Church. It was on account of this belief that the demand of the Ro-

founded in 1831. The Roman Catholic Armenians have sundered all relations with the Armenian nation, and they are so much alienated that they prefer to speak in Turkish rather than in the language of Haig, Tigrane, Abgar, and Vartan. When asked what nationality they belong to, they will answer: "I belong to the Catholic nation." They are styled as the Catholic nation of Turkey.

man and Greek Churches of having jurisdiction over the Church of Armenia was considered outrageous and un-Christian. The Armenians abhorred the idea of making Christianity the means of worldly domination, which was contrary to Christ's injunction: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you.*" (*Matt. xx. 25-26*).

The Armenians well comprehended the spirit of the Saviour's commandment that, "Whatsoever ye would that men should do to you, do ye even so to them." They denied the right of the Roman or the Greek Church of having jurisdiction over the Church of Armenia, and they never demanded to have jurisdiction over the peoples that were converted into Christianity by Armenians. Various neighboring nations were converted into Christianity by Armenian monks who would go and preach the gospel with every Christian self-denial, without being backed by missionary organizations or funds, just like the apostles; and the Armenian Church would be but happy to see those peoples have their own independent bishops and patriarchs. The Church of Armenia has never demanded to have jurisdiction on any of them for the purpose of deriving revenues therefrom.*

*The Abyssinians are one of the nations converted into Christianity by Armenians, and they recognize the Church of Armenia as the mother Church, yet the Church of Armenia has not demanded to have jurisdiction upon them. The Armenian Catholicos does not claim to possess the patented keys of Heaven. The Greek and Roman Churches have been making efforts in the recent years to take the Abyssinians under their authority; but the Abyssinians still look to the Church of Armenia. The present Armenian Patriarch of Constantinople wears upon his breast a cross which is the gift of the Emperor of Abyssinia.

PART SECOND.

AMERICAN MISSIONARIES AMONG ARMENIANS.

When nations are to perish in their sins,
'Tis in the church the *leprosy* begins:
The priest, whose office is with zeal sincere
To watch the fountain, and preserve it clear,
Carelessly nods and sleeps upon the brink,
While others poison what the flock must drink;

* * * * *

His unsuspecting sheep believe it pure,
And tainted by the very means of cure,
Catch from each other a contagious spot,
The foul forerunner of a general rot.

COWPER.

CHAPTER I.

BEGINNING THE WORK.

After centuries of suffering at the hands of the Zoroastrian fire-worshippers, the Mohammedans, the Greek and Roman Churches, the Armenian nation was to receive another blow from the Christians of America.

This last blow did not come like its various precedents in the shape of tyrannizing force, but rather like a wasting disease which consumes one's vital strength and prostrates the victim gradually to sink and die. This blow was the one dealt by the missionaries of the American Board, who entered into the home of the

Armenians like lambs, but tore them up like wolves.

They created discord and schism. They set the son in defiance to his father; they raised the flock against the shepherd; the brother against the brother. They taught the pious Armenian to scorn and despise what he had learned to be sacred and holy. The result of this was spiritual and moral degradation and degeneration.

The introduction of Protestantism among the Armenians have had more ruinous effect on the nation than anything else ever had. Protestantism was justly branded by the nation with the name *porod*, as an abbreviation for the word Protestant, and meaning in the Armenian language *leprous*; and forsooth, its effect upon the body of the nation was of the leprous character.

To one who makes a close study of the history of the missionary work in Turkey, it will appear that the American missionaries went there not to give the natives the Gospel, but to give them their own form of religion, no matter whether it would do them good or evil.

The missionaries were determined to impose their religion upon the people in Turkey, and knowing that they could not accomplish their purpose honestly, they employed dishonest methods, and approached to their victims with cunning and deceit. The missionaries of the American Board, before entering Turkey, started a printing establishment in the island of Malta, in the Mediterranean, where they printed school books in the Oriental languages for circulation in Turkey. They left America as missionaries, but they did not begin work among the peoples of the East as such. They employed falsehood. They professed to have gone there simply for educational work, intending to open schools for edu-

cating the native children, and to print school books.

In Malta they had an opportunity to learn something about the natives of Turkey, and accordingly they laid their plans for the future. Their plan was to begin their work in the disguise of promoters of education, and nothing more. There was no prospect for laboring among the Mohammedans without putting their lives in jeopardy; and that would not do for them. Therefore, their attention was attracted chiefly by the Christians of Turkey. They meant to carry on their work among the Christians. But how could they get support from the Christians of America for the purpose of converting Christians from one form into another? Oh, that was easy enough for them: they could misrepresent the native Christians; they could publish to America injurious reports regarding their moral and religious condition; they could calumniate them as nominal Christians, idolaters, heathens, and all that sort of thing; they could weave their stories with mendacities, and could strain the pockets of American Christians by their artificial lamentations for the lost people of Turkey.

The plan of the missionaries for their work among the Christians in Turkey was as follows: They were "determined not to call them [the native Christians] forth into opposition by a proselyting and controversial course,"* but to win some of them and get them into fighting with their own brethren.† "There is no doubt," they wrote from Malta, "but the Oriental churches will enjoy whatever benefit[!] religious controversy is able to impart.*** Let members of those churches acquire a

* *Missionary Herald* for 1830, p. 117. † *Miss. Her.* for 1830 p. 18.

perception and love of truth, [the kind of truth that these missionaries were going to teach,] and they will defend it and ATTACK whatever opposes it. The missionary's aim should be to raise such champions among the people." *

This plan, as set forth in their own words, is sufficient to demonstrate that the missionaries entered among the Christians of Turkey with mischief in their mind. They were going to win a few persons and use them as cat's paw. They were going to create strife and conflict among the natives and then fish in the troubled waters. *Divide et impera* was their policy. There was no such doctrine in the Gospel that the Armenians possessed, but perhaps the version which the missionaries held in their hands taught them so. The Gospel which the Armenians acknowledged taught them: "Blessed are the peacemakers: for they shall be called the children of God." Let the reader think for himself whose children would be those that break up the peace and create strife.

Before starting the first mission in Constantinople, Messrs. Smith and Dwight, two missionaries of the American Board, traveled in Asia Minor and Armenia for the purpose of learning the general condition of the peoples living therein; not to study their needs, but to spy their weaknesses and accordingly contrive means for storming their fortifications. Their eyes were set on the Catholicos in Etchmiadzin even before starting on their journey from Malta. If they could only win the head of the Armenians in some way! They went as far as Etchmiadzin to see the Holy Pontiff. The monks of the great monastery of Etchmiadzin received these strangers

* *Missionary Herald* for 1830, p. 178.

with the kind hospitality peculiar to the Armenians, especially in those times. The disguised missionaries were accommodated with lodgings and meals. They expressed their desire to have an audience of the Pontiff, but Catholicos Eprem would not see them. The trick which these missionaries were going to play, was already played out in the neighborhood of Etchmiadzin. Some years prior to this (1830) German missionaries had gone to Shoosha on the pretext of converting the Mohammedans. They made the acquaintance of the Armenians, and proposed them to open a school for the Armenian children; the unsuspecting Armenians consented to this thankfully. The school was opened and the service of Boghos Vartabed, a learned monk, was secured to teach. Ere long they wanted to introduce into the school some novel religious teachings; the Vartabed (monk) discovered that these foreigners meant to pervert the Armenians from their faith while working in the innocent guise of promoters of educational work, and he left them warning his people of their real object.

Dwight and Smith were disappointed in their scheme. They had but one opportunity to see the Holy Pontiff from a distance, and that was on the Sunday following their arrival, when his Holiness officiated in the Cathedral of Etchmiadzin. The disappointed missionaries broke their vengeance on the Catholicos by publishing in the *Missionary Herald* a frantic attack on the solemn religious services which they witnessed without understanding them. On this occasion they wrote the following:

“The spirit of the monastery of Etchmiazin differs but little, if at all, from that of the Papal See at Rome.

* * * In Turkey we imagine that the Armenians, at present, feel but little the authority of the patriarch at Etchmiazin, [because the spirit of the monastery at Etchmiadzin was not like that of the Papal See at Rome,] and before long they may be entirely separate from his control, [and fall under the control of the missionaries, eh?] We confidently hope that the Lord may open a way [by breaking up the authority of the Catholics or something of that kind,] by which successful missionary efforts will be carried on among the Armenians in that country." *

Returning from this journey, the missionaries of the American Board started a mission in Constantinople. Goodell and Dwight were the first missionaries that established themselves in Constantinople, --- together with their families, of course. The missionaries always receive good salaries and, as all commodities are very cheap in Turkey, they can afford to live in high style. They concealed their mission and their object of proselyting the natives into a new form of religion, and lived in Constantinople like gentlemen of leisure. They began to enter into relations of a purely personal character with the natives. Armenians who excel their compatriots of other nationalities† in their hospitality and kindness to strangers, especially to Christians, were soon befriend-

* *Missionary Herald* for 1831. p. 246.

† One's nationality is distinguished in Turkey by the church and religion one belongs to. Those who accept the Moslem faith become Turks, and those who join the Greek Church are recognized as Greeks. Those who join the Armenian Church become naturalized Armenians. However, it is of very seldom occurrence that an alien should join the Church of Armenia; for Armenians make no effort at all to win others into their

ed by the missionaries, while the Greeks, who were not less crafty in religious matters than these missionaries, looked on them suspiciously. The doors of the highest Armenian society in Constantinople were thrown open before them. These *chelebees* (gentlemen) were cordially received by priest and laymen alike; and the Armenian Patriarch of Constantinople, who, besides his exalted ecclesiastical function, is the civil head of the Armenians throughout the Ottoman Empire, became one of their sincere friends on whom they could call whenever they wished.

The cautiousness with which the missionaries acted in the beginning lest the natives suspect the true nature of their intentions, is peculiar to thieves. They introduced themselves to the Armenians as Christian clergymen from America who had taken so deep an interest in them that they had left their home and had come from the other side of the world to live with the Armenians and promote education among them. Armenians being a people who give high value to education, and there being at that time an educational movement on foot among them, these presumed Philarmenians were received with delight; and some Armenian priests even offered them pecuniary assistance for the printing of the New Testament which was used in the Armenian schools as a text-book. The missionaries had a printing establishment where they printed parts of the New Testament, the Psalms, school books and religious tracts of a new Church. Armenians, as a race, all being in the national Church preserved their racial distinction through the Church. Armenians are a race, but the Turks are not. The Turks are a mixture of very many varieties of races and their nationality consists in their religion.

tral character, containing nothing objectionable to the Armenians, as they did not treat of doctrines. But the missionaries, in their reports published in the *Missionary Herald*, speaking of the priests offering them money for the printing of the Scriptures, give the misleading impression that the priests did it because they recognized that their people were in need of being evangelized by the missionaries, and gave their donations for that end.

The missionaries attended the Armenian churches, particularly the cathedral of the Holy Mother of the Lord, opposite the Armenian Patriarchate at Koum-Kapou. The Armenian clergy evidently had the impression that these strangers had taken such a liking to the Armenians that, in course of time, they would join the Armenian Church and become Armenians. The missionaries, in order to gain the perfect confidence of the Armenians, seem to have encouraged such expectations.

On New Year's Day, 1835, (O. S.,) the missionaries Goodell and Dwight attended religious services in the cathedral at Koum-Kapou. Patriarch Stephen, who was officiating at the altar, sent word to the two Americans inviting them to call on him at the Patriarchate after the services were over. This was a particular honor to these Americans; for the Patriarch would be very busy on New Year's Day receiving distinguished persons, and could not receive every body. The behavior of the missionaries towards the Armenians and their church was of a nature that made the Patriarch quite confident that they were going to become Armenians by joining the Church; therefore, he had made up his mind regarding their future:—he meant to receive them into the Church not as mere laymen, but also as clergymen,

as they already were; so that, they might the better be useful in their educational efforts. The Patriarch seems to have recognized their clerical ordination to be valid; for he treated them as he would treat the clergy of other sister Churches. On one occasion a bishop invited one of the missionaries present in the church to take an ecclesiastical mantle on himself; the missionary declined, which the Armenians attributed to his modesty. The poor Patriarch! he took these men for the honest gentlemen that they appeared to be. But how could he imagine that those strangers were disguised missionaries with religious designs, since they concealed their real object and appeared like men who spoke but the truth.

The missionaries that day called on the Patriarch and were received with kindness. Taking their leave from His Holiness, Messrs. Goodell and Dwight next called on the Vicar of the Patriarch and had a pleasant conversation in the course of which Mr. Goodell told to the Vicar that Mr. Dwight had already acquired the knowledge of the Armenian language and had *altogether become an Armenian*, and that it was time for the Vicar to take him and baptize him. The Vicar was not surprised; he knew it was going to come to this; he replied that the Armenian Church accepted Mr. Dwight without baptising him anew, the former baptism being recognized to be valid. They had a little more talk and before they left, the Vicar turned to Mr. Dwight and informed him that, by and by, he was to become a preacher to the Armenians.*

* "We afterwards called upon the *wakeel* [vicar]. Mr. Goodell told him that as I have now learned the Armenian language, I had become altogether an Armenian. 'And you,' added Mr. G..

The Church of Armenia has no formalities for initiating one who wishes to join the Church. If one goes to an Armenian clergyman and declares himself to be an Armenian,—an Armenian in sentiment and belief,— and wishes to join the Armenian Church, the clergyman receives him, and if he is not already baptized in any other Christian Church, baptizes him, and that makes him an Armenian and a child of the Church of Armenia. If the convert is already baptized in any other Christian Church, the verbal declaration of the priest made to the convert that he is accepted by the Church is sufficient to make him a child of the Church. There are no formalities for receiving any one in the Church; there is no church membership. The Armenians are called the children of the Church, not members.

Now, the conversation which the missionaries had with the Vicar, legally made Mr. Dwight a child of the Church of Armenia,—a convert. Mr. Goodell told the Vicar that Mr. Dwight had learned the Armenian and had become an Armenian altogether, and that it was time that he should be baptized and formally made an Armenian. The Vicar having no doubt of their honesty, declared Mr. Dwight accepted without baptizing anew. That finished the business. Dwight was proposed to be admitted in the Church and he was received by the Church.

'must take him and baptise him.' 'By no means,' replied the wakeel, 'we accept him without. The Greeks would baptise him again, but with us it is unnecessary.' We had a familiar conversation for some time, when the wakeel, with a thoughtful and peculiar expression of countenance, turned to me and said, 'You will, by and by, become a preacher to the Armenians.'"
—Rev. H. G. O. Dwight, *Missionary Herald* for 1836. p. 47.

What was the meaning of this mischief? A missionary joined the Church of Armenia, in Constantinople; and other missionaries went about in Syria, wearing white turbans on their heads, the emblem of Mohammedan theologians, for which they were arrested by the Moslem religious authorities and were rebuked for their hypocrisy. *

After the conversion of Mr. Dwight the visits of Armenian priests to these Americans were more frequent. One of the Americans had already joined the Church, as the Armenians believed, and the conversion of the others was in prospect. Armenian priests visited them often with a view to instil into their minds the Christian truth as recognized by the Church of Armenia; of which, indeed, these missionaries were in great need, and subsequently showed their incapacity to comprehend the true spirit of Christianity, which teaches us to sacrifice our own interests for the benefit of our brethren; whereas, as it will be seen, they pursued a course to the contrary.

Such visits paid to the disguised missionaries by Armenian priests and laymen, under these circumstances, were reported in the *Missionary Herald* as though the visitors were coming to them to *learn* of them the Christian truth. But this was an untruth and an impossibility since the missionaries had not introduced themselves as the teachers of any religion; and the fact that these visits were discontinued and the personal friends grew cold as soon as the real designs of the missionaries were discovered is alone sufficient to disprove those misleading reports, and to evince that the visitors were not coming to learn religion from them.

* See *Missionary Herald* for 1825, p. 24.

Under such circumstances the first missionaries made their survey of their surroundings, and it did not take them very long to determine that the Armenians were a soft and a simple people of whom they could make an "easy job;" while the Jews, the Mohammedans and the Greeks looked on them suspiciously, and kept themselves aloof.

CHAPTER II.

THE MODE OF EVANGELIZATION.

The highest aim of religion is, according to my conception, to help a man to lead a pure life, to restrain him in the destructive passions of the body, to ennoble and elevate him spiritually. The religion which fails to accomplish this noble purpose is bound to turn a curse, for "he that gathereth not with me scattereth abroad." The Church of Armenia had accomplished this purpose more than any other Church that I know of.

The plain, pure, clear and conscientious life led by the average Armenian, before the American missionaries made their entry among them, was something enviable, and was of a nature that these missionaries should have left undisturbed had they been actuated in their undertaking by the spirit of Christianity; and they should have centered their efforts upon the Mohammedans, never fearing the obstacles and perils that might come on their path, like the true followers of the Cross.

It is out of my line to essay to prove that the reli-

gious doctrines maintained by the Church of Armenia are in full harmony with the Gospel, and to contend that the teachings of the missionaries were not evangelical. I will simply take up the results of missionary labors and examine whether they have helped the Armenians to moral elevation or degradation. It is not what one professes that makes one a true Christian, but if one practices the commandments of the Saviour. Profession is dead without practice.

The Christian life which the Armenians led at the time was not in need of modification or reformation at the hands of the missionaries. Yet the missionaries were determined to Protestantize the Armenians, and continually they planned to carry their object into effect, unmindful of the ruinous effect it would have on the Armenian nation by creating schism and strife among them.

Protestantism is a revolution—a revolution which was the consequence of religious oppression and arbitrary misrule in the church. A revolution may be a good remedy to cure a bad government, but a revolution against a good government is an unjustifiable crime.

The Church of Armenia is constituted entirely different from the Roman Church ; it is almost of a democratic character, both in principle and in spirit. The Armenian clergy have been the good shepherds of the flock—not arbitrary rulers ; it is the people who choose the clergy, and a man is ordained to the priesthood only by the unanimous approval of the people. The relation of the people and the ecclesiastic in the Church of Armenia has been very much like that between the son and his father. To incite the son to rebel against his father, who has al-

ways sought his welfare, is not anything to meet the approval of God or of men.

But the American missionaries were not inclined to take these circumstances into consideration. They had come to dress the Armenians with a garb which was made for a people of different form and condition, and could not fit the Armenians. They had come to impose their form of religion on the people in Turkey, and they meant to make prey of those who could be captured with the least effort, and the Armenians were marked out as the easiest game.

During their friendly intercourse with the Armenians the missionaries sowed their seed with cunning, and gradually they gave larger and larger pills to their acquaintances. They gently contended that they did not think it was essential for salvation to believe in this, and that, and the other ; and gradually they won a few Armenians whom they taught to disclaim all that was in the National Church, and to take only the Gospel, the Word of God, and read it and follow it as they understood it (of course by the interpretation of the missionaries). This sowing of seed was done chiefly among the poorer and ignorant classes, and the missionaries were assisted in the work by two young Armenians in their pay. The ignorant men were flattered that they were intelligent enough, to understand the Gospel, and that it was not necessary for them to mind the priests, who merely sought their own personal interests and wished to keep the people in ignorance. The ignorant, being flattered that they possessed sound judgment, took the Gospel in their hands, not prepared to understand its contents, but to seek how they could criticise their mother Church, thereby demon-

strating their intelligence and mental superiority over the priests, who were revered by the masses and who paid reverence to the Church.

Many of the poor were easily won, who flocked around the missionaries in expectation of pecuniary benefit.* The missionaries had plenty of money, and those who came in touch with them could in some way be benefitted by them ; at least they could be employed by them as servants and cooks, (for the missionaries always live in high style,) compositors, printers, bookbinders, book peddlers, teachers and preachers, &c.

The mask at last came off their faces, and it was understood that these foreigners had come not to join the Church of Armenia, but to tear it into pieces by inciting the flock to rebel against the shepherd. The leading Armenians and the clergy were sadly disappointed in them, and they cooled off in their friendly relations with the missionaries.

The missionaries found success chiefly among the ignorant, and set them in defiance to the mother Church. Their converts began to preach the "truth" to the Armenian people. They had their own mode of preaching. They criticized and abused the Church in foul language and denounced everything that was in the Church. And

*Mr. Dwight wrote at the time :—" Many, no doubt, claim to be Protestants, who have very little acquaintance either with themselves or the *truth* [he means Protestantism]; but then this is a first step, and an important one." (*Missionary Herald* for 1836, p. 49.) Now, what was the motive of those many in professing to be Protestants when they knew nothing about Protestantism? Surely, they could not be seeking truth, Gospel, or anything of the kind ; and they could not have any good motive. Yet this was a first step and an important one from the missionary point of view.

as they were ignorant, they knew no limit wherein to confine themselves, and began to preach in a clumsy manner. They were suddenly divested of their faith, but were not clothed with a new one. Their Christianity and piety consisted in the abuse and the denunciation of the mother Church. They had become like demoniacs; they would go about the city and engage in conversation with any Armenian, whether a tinker or a tailor, a peddler or a sailor, and would question him as to the evangelicality of this or that doctrine maintained by the Church of Armenia. When they found a man who was not familiar with the contents of the gospel so much as to be able to discuss theological questions, they would ridicule him for blindly trusting the priests; and if they met a man who was disinclined to discuss religion he would be insulted as an ignorant idolator.

I will recount some of the innumerable impudences indulged in by these converts in "preaching the Gospel":

One of the leading converts asked of an Armenian whether the images of Christ, the Virgin Mary, the Apostles and Saints adorning the altar and the walls of the churches were sacred, and receiving answer in the affirmative, he asked: "Then how is it that the rats gnaw them?" The Armenian was surprised to hear such a crazy question, and was struck dumb. "I tell you what those images are good for," added the converted Protestant, "they are mere canvas, and good to be used as lining in my shoes; they would serve to keep my feet dry."

Another convert spoke of the cross laughingly and said:

"Pooh! pooh! pooh! The cross! the cross! What is it? A mere piece of wood! All it is good for is to

build a fire with."* The same man denounced the Armenians for kissing the Gospel in the Church after the services are over, and called them idolators for paying reverence to a mere book. He said: "The book is nothing to kiss. All we want it for is for its contents. When I am through with reading it, this is what I would do." And saying this he laid down the Bible and sat upon it to convince the Armenians that there was nothing about the book to call for reverence. There are Armenian Protestants in Turkey who will be shocked to hear that the Americans perform such heathen rites as kissing the Bible in the courts.

Other converts preached that the communion bread was no better than any other bread, and after the congrega-

*Many years ago a small Protestant meeting house was built in Hass-Keuy, a suburb of Constantinople, and some of the church-members thought it appropriate that a cross should be placed on the gable to show that the building was a Christian house of worship. In the Protestant churches in Turkey generally the members are divided into two parties, namely : the popular party and the missionary party. The former maintains that the people have rights of their own in the affairs of the Church ; and the latter, who are the obsequious servants of the missionaries, do only as the missionaries would have them to do. The missionary party in this Church opposed the planting of a cross on their meeting house, on the ground that it was an idol. They had a hot fight over it. This trouble has arisen many a time in many places. I hoped it helped them for their spiritual and moral elevation, and increased their brotherly love.

The missionaries did not bring from America this contempt for the cross ; they borrowed it from the Turks, who call the cross an idol and the Christians idolators for paying reverence to it. The Christians of America recognize the cross as the emblem of Christianity ; and the Presbyterians and Congregationalists, to which denominations these missionaries belong, also recognize the cross and plant it on their churches. But there are Protestant Armenians in Turkey who would not believe it.

tion partaking of the communion, if any of the bread was left over, it could be thrown to the dogs as well as any other bread.

Another said in the face of the Patriarch that the cross which the Armenians so much prized was of no more value to him than any other timber piled in the lumber yards.

Another one, when shown that those doctrines maintained by the Church of Armenia, which he ignorantly attacked, were in harmony with the precepts of the Gospel, said: "Oh, nonsense! Never mind the Gospel; that doctrine is not essential to salvation. I know what I am talking about, and whoever speaks against me the same speaks against the Holy Ghost," &c., &c., &c.*

Thus the most ignorant became authorities in theology—in their own estimation—and continually discussed theology and attacked the Church in everything.† None of

*That Protestantism in Turkey has not much improved in these respects is demonstrated by the testimony of an Armenian Protestant pastor now living in Worcester, Mass., who a few years ago published a pamphlet in Armenian, in which the following paragraph occurs :

"I feel very sorry and am ashamed as I remember the pulpits in the [Protestant] meeting houses in our country, especially in the villages. On them have appeared, and still are seen, ignorant men, inexperienced young fellows, and sometimes even boys. On them appear childish men, ignorant of [religious] doctrines and of truth. * * * on those pulpits such persons speak novel and self-created things—novel superstitions. I have personally seen on them men dancing like buffoons, crushing the pulpit with their feet and hands, roaring like mad beasts ; teaching what is incomprehensible even to themselves, and what are out of one's thoughts and understanding ; and making even such utterances which are not short of swearing."—Rev. H. G. Barakian, *Light and Darkness*, pp. 86-87.

†The Armenians were no Christians according to these con-

the converts considered himself too ignorant to discuss religious doctrines.

Apostle Paul says "The letter killeth but the spirit giveth life." But the American missionaries clung to the letter and discarded the spirit, and behold the result!

With such fanatic hostility the new converts daily attacked and abused the Church of Armenia all over the city; in the cafes, in the market places, in the streets and in the houses. These profanations of the sanctities of the Church excited and exasperated the persecuted Armenians, and, had they been like other peoples, blood would have flowed freely in the streets of Constantinople; but Christian meekness would not permit them to resort to violence. The Armenian clergy were alarmed lest some of their flock should lose their temper and a serious conflict break out, for they knew that it would be followed with fierce measures on the part of the tyrannical government for the suppression of the disorder, and then the innocent and the guilty would suffer alike. In order to prevent any outbreak, the Armenian clergy continually admonished their flocks to keep aloof from the Protest-

verts, and they were called by these fanatics with the nicknames Mashdotzagan (Mashdotzists), after Mesrob Mashdotz, an eminent theologian of the V. century; Gregorian and Lousaworchagan (Illuminatorist) after Gregory the Illuminator. The nickname Lousaworchagan was used so much that gradually it became the acknowledged appellation of those Armenians who remained faithful to the mother Church, and like the name Quaker, originally given in reproach and now the acknowledged name of the Friends, the name Lousaworchagan is no more a name of reproach. However, the Church of Armenia bears no such name as a Church, and her children are to be called nothing but Armenian Christians. The American missionaries have a special liking to calling them Gregorians, and still style them as such. These names are but mementoes of Protestant fanaticism.

ants and have no intercourse with them, lest they be given opportunity to exasperate the Armenians of the National Church.

While the Armenian clergy were making all efforts to prevent troubles, the American missionaries, on the other hand, would incite their converts to go and "preach the truth," even though it may end in serious trouble and their (the converts') banishment by the government.*

The missionaries meanwhile would send reports to America stating that there was a great evangelical revival going on among the Armenians, but the bigotted Armenian clergy were persecuting the Protestant converts by not allowing their flocks to have any intercourse with them.

The leading Armenians of the capital, bankers, architects, &c., were deeply grieved and much displeased by the disturbances created by the missionaries, and were dissatisfied with Patriarch Stephen because of his mild character, for which reason he was called Stephen the Dove. They considered it essential for the preservation of public peace that the Patriarch should adopt some strong measures against the revilers of the National

*The following is from the journal of the mission in Constantinople :

"Mr. O., an Armenian from Constantinople [proper], called on Mr. Dwight. * * * A single man, he said, can do nothing. He may try to communicate enlightened sentiments to others, but he stands alone, and if he is the means of effecting any individual reform he is in continual danger of being sent to the galleys, or into banishment. *Ans.* [By Mr. Dwight]. 'Let him go into banishment, and there, in imitation of the Apostles, let him preach the Gospel.'"—*Missionary Herald* for 1837, p. 201.

The missionaries knew how to say bad things in good words. They can curse and swear by praying.

Church. Accordingly, they invited Archbishop Hagopos, of Marsovan, to go to Constantinople, and subsequently he was appointed adviser to the Patriarch.

Ligorius, the Patriarch of the Greeks, anathemized the faith of the missionaries, and Archbishop Hagopos also denounced the same from the pulpit of the Cathedral in Koum-Kapou. The American missionaries resorted to sophistry, and raised the cry of "Persecution!" They went to Sir Stratford Canning (afterwards Sir Stratford de Redcliffe), the British Ambassador to the Porte, and complained of the Armenian and Greek Patriarchs with their unquestionable truthfulness(!) The British Ambassador, without investigating the matter, went forthwith to the Porte and protested against the two Patriarchs. The Turkish Government, with its arbitrary misrule, was too glad to inflict punishment on "Christian dogs," on the complaint of other "Christian dogs," and it took advantage of this opportunity. Within four days the Porte severely censured the Armenian Patriarch and deposed the Patriarch of the Greeks. Thus, the Christian missionaries not only raised brother against brother, but also took advantage of the domination of a tyrannical government and incited it to trample on the rights of its Christian subjects by deposing their Patriarch.*

*To illustrate how the missionaries would take advantage of the rule of an unjust government, and would impel the government to add to its oppression of the Christians while they were giving out that they suffered persecution at the hands of the Armenian nominal Christians, I translate an extract from the late Prof. Berberian's "History of the Armenians," treating of a case which occurred fourteen years after the Protestants were separated from the nation and had been constituted as a separate national community without any claims on the properties of the Armenian nation. Prof. Berberian has served as secretary of the Ar-



ARMENIAN BISHOP DELIVERING SERMON DURING MASS.



Through the efforts of the missionaries, and by the assistance of the British Ambassador and the American representative, the Protestant converts of various nation-

menian Patriarchate in Constantinople for about twenty-five years, and therefore he must be a good authority ; he writes :

"About this time [1860] an Armenian Protestant, named Miri-Kelam Garabed, died, and the Protestant Armenians wanted to bury his body in the Armenian cemetery at Edirneh-Kapousou, [the property of the Armenian Church]. The Armenian people knew him as a blasphemer who in his lifetime daily reviled the Armenian Church and nation, calling them house of idols and idolators respectively, and who declared himself to be an apostle of Christ, claiming that he had seen Christ, and had been ordained by Him to preach the Gospel, in the manner that Paul was, and who made other hellish utterances. The Armenian people, being unable to tolerate this, arose in a great multitude and did not allow the burial in their cemetery, choosing to die for the honor of the nation rather than receive the blasphemer of the Virgin Mother of the Lord in their holy grounds.

"And as the disturbance augmented the representatives of England and America intervened on behalf of the Protestants, and they sent their dragomans to the Armenian Patriarchate, who came and requested of the Patriarch, with bitter complaint, that he should permit the burial of the dead man in the Armenian cemetery. But Patriarch Sarkis could not grant this request on account of the public agitation. He foresaw that the strife would come to the highest pitch, and he resolved to face even death for the honor of the holy Church and of the nation. Then the representatives protested to the Sublime Porte. Riza Pacha, the Minister of War, and Mehmed Pacha, the Minister of Police, went to the cemetery with numerous troops and policemen. Patriarch Sarkis also went to the cemetery to defend the nation's rights, and by his wisdom and amiability he appeased the anger of the Minister of War, who was threatening to disperse the crowd of Armenians by opening fire upon them. * * * Then seeing that because of one dead man thousands were prepared to lay down their lives in defense of their canons, the Minister of War conferred with Mehmed Pacha, and they selected a corner without the border of the cemetery for the burial of the corpse."—Prof. Avetis Berberian, *History of the Armenians*, pp. 384-385.

alities secured a charter from the Sultan, in 1846, constituting the converts of the missionaries in Turkey as a new national community, independent of all other religious bodies in Turkey, and to be recognized by the name *Protestant Millet* (Protestant Nation).

The name Armenian was discarded by these converts. The Protestant Millet consisted of the Armenian, Jewish, Greek, Turkish, Persian, Syrian and all other sorts of converts of the missionaries.* These various foreign races, through this schism, naturally sundered all relations with their own respective races and nationalities, and were mixed up with each other through intermarriage. And this was the newly created Protestant nation;—a mixture of the alienated children of half a dozen widely different races. But in this mixture the Armenian element being the largest in proportion, the others were digested, and the Protestant Millet became nothing but a schismatic body of Armenians corrupted by foreign blood.

*The missionaries were not encouraged in their mission work among the Mohammedans and Jews, and after making hardly a score of converts of them in about as many years, they gave up that field and centered their labors on the Christians. Their efforts among the Greeks, also, were of little avail. They won several thousands of Armenians, but during the past 25 years that also has stopped. They will tell you that their efforts had immense influence on the Mohammedans morally, but don't you believe them.

CHAPTER III.

SOME RESULTS OF MISSIONARY WORK.

Like a rock precipitated from the summit of a lofty peak, rolling and rolling down with great velocity, of which there is no telling where it may stop, Protestantism in Turkey could not stop anywhere. It kept on rolling down—to the great sorrow of the missionaries.

The missionaries taught these people to rebel against their Church and traditions, in order to take them under their own rule; but rebellion having become their instinct, they could not meekly bear the missionary yoke, especially since they did not find it to be an easy one. The missionaries denounced sacerdotal rule, yet they attempted to rule over their converts like infallible popes. They would not recognize a Pope, but each of them was a pope in himself.

There was continual friction between the native Protestant churches and the missionaries, and disputes and quarrels were of frequent occurrence. The missionaries demanded to have their own way with the churches because they had the money, while the churches demanded regard for their own rights.

I shall recount an incident of this character to show the Christian spirit of the missionaries and the noble work of evangelization they are carrying on in Turkey among the "nominal Christians," as they style the Armenians in their truthful (!) reports.

About thirty years ago the Protestant Church of Lan-

ga, at Constantinople, was the foremost of its kind in the Ottoman Empire. In 1868 the pastor of this Church took leave of absence for an indefinite period for the purpose of making a journey to the United States of America. The Church was to have a temporary preacher until the return of its pastor. The missionaries desired either Rev. Mugurditch Kiretchjian or Rev. Avedis Constantian to take the place, because these two were obedient to the will of the missionaries, and for that very reason they were unpopular among the Protestants. The missionaries presented to the Church of Langa the names of three preachers from which the Church was to select one. Two of the candidates were the above-mentioned preachers, and the third was Rev. Stephen Utujian, a man whom the missionaries did not like and were quite confident that the Langa community also would not have him. His name was put on the list simply to mislead the church-members that the missionaries were not so very anxious for the election of either of the other two. Besides presenting the names of these three candidates, the missionaries particularly suggested to some leading members of the Church that if they should not approve of Kiretchjian, Constantian would be the best man for them to choose.

But when a secret ballot was cast by the church-members, somehow or other it so happened that Utujian was elected, to the astonishment and embarrassment of the missionaries. The missionaries were excited upon this unexpected result, and declared that this election must be annulled and a second ballot should be taken, thereby intimating their disapproval of Utujian. After a long dispute the Church consented to ballot a second time. Again Utujian was their choice. This time the mission-

aries declared that since the Church would persist in electing Utujian, they would not pay his salary as preacher (a large portion of the pastor's salary being paid by the missionaries because of the poverty of the church-members).

Desiring to bring about an amicable settlement of the trouble, Mr. S. M. Minasian, a Protestant merchant, offered to pay the preacher's salary out of his own purse. Mr. Minasian could not imagine that this would offend the good missionaries; but, unfortunately, it did offend them. The missionaries were exasperated, and declared that the church building was bought by them and that therefore it was their own *private* property, and that the congregation had no right to use it.

The congregation took this for an outburst of temporary loss of temper, and could not think that these evangelists could be so mischievous as that. But on the following Sunday those who went first to the Church for the morning service were surprised to see some sort of seal on the door. This seemed to the church-members something too ridiculous to be taken seriously. True it was that the building was bought by the missionaries, but it was with the money given to the American Board by the Christian people of America to be used for the Protestants in Turkey. They opened the door and went in for the morning service. Soon after the service was begun Mr. Herrick, one of the missionaries, marched into the Church at the head of a squad of Turkish police, and he directed the policemen to arrest those who had come to worship, charging them with breaking into his own house, although the Church was not Mr. Herrick's own house anymore than it was anybody else's. The church-

members were seized and clapped in prison, and this ended that Sunday's morning service. The church-members were released afterwards, and they began to hold their Sunday meetings in a house, surrendering the church edifice to the missionaries.

Let the reader imagine what effect this missionary persecution must have had on the minds of the Armenian "nominal Christians." This event shocked not only Constantinople but also it was re-echoed in America, and the *Church Union*, the organ of Rev. Henry Ward Beecher, strongly condemned the missionaries, and published a series of strong articles on the subject.

There were two liberal minded missionaries in Turkey who expressed their opinion that the native Protestant Churches should be allowed to freely exercise the right of electing their pastors, and that they should not be tyrannized by the missionaries. These two liberal missionaries were Dr. Henry J. Van Lennep and Dr. Cyrus Hamlin, the founder of Roberts College, in Constantinople. These two were punished by the intolerant missionaries for encouraging the rebellion of the native Protestant Churches against the missionary authority—(of infallible papacy ?)

The Roberts College, which was realized through many years of effort and suffering by Dr. Hamlin, was wrested from the hands of its founder, and Dr. Hamlin was banished to America, there to repent for his mortal sin.

Dr. H. J. Van Lennep had the same fate ; he was abruptly driven from Turkey, together with his family, and was so roughly handled that the shock paralyzed his eye-

sight for the rest of his life.* Dr. Van Lennep has been the only missionary to whom the Armenian Protestants have felt so much gratitude as to honor his memory by placing a tombstone on his grave in Great Barrington, Mass., which stands as a mark of appreciation for the manly stand taken by him against missionary despotism.

The persecution and banishment of two colleagues was not sufficient for the missionaries to conquer and subjugate their converts. The converts would resist; they would rebel, especially when the missionaries would attempt to dictate to them arbitrarily, and would treat them as though they were their religious vassals.

A large number of the Protestant Armenians gradually became disgusted with the missionaries, finding

Their piety a system of deceit—

Scripture employed to sanctify the cheat.

They repented for having frivolously forsaken their mother Church for another without sufficient inquiry and knowledge. But they had not the manliness to acknowledge that they were mistaken. Their self-love and foolish pride would not permit them to return to the mother Church, to acknowledge their error, and to hear the "I-told-you-so" of their gladdened friends and relatives. Yet they could not endure their position and wanted to

*"I have been driven from my chosen field of thirty years' labour for presuming to defend the religious liberties and rights of the sixty new-born Evangelical [Protestant] Churches of Western Asia, and for expressing views based upon a broader experience and more generous sentiments than have fallen to the lot of my persecutors."—Rev. H. J. Van Lennep, D. D., *Little Known Parts of Asia Minor*, Vol. 1., Preface, p. iv.

have a change. The result of this was the introduction of various other Protestant denominations at the hands of rebellious Protestant pastors. The Protestant Millet was torn to half a dozen sects. The dissatisfied Protestants found gratification in their desire for having a change, and with their restless habit began to jump from one denomination to another, and changed their faith as often as they pleased.

This fluctuation worried the American missionaries, and they made every effort to prevail upon the various denominations in America to dismiss their native missionaries, as they were confounding the "Lord's work." They endeavored to have the new missions closed up, that the American Board might have the religious monopoly of Turkey.

These events had a demoralizing influence on the Protestants, and the majority of them received the lamentable impression that religion was all humbug, and that it was to be used for worldly advantages. "Free-thinking" and atheism, which were heretofore unknown among Armenians, gradually began to spread among the disappointed Protestants. Some openly denied the existence of God, while others did not renounce their faith because it was to their interest to feign religiousness.

And as when "one member suffers all the members suffer with it," the Armenian nation itself did not remain free from this contagion. A number of Protestants, finding that their faith was a failure, gave up religion altogether and plunged into atheism, but they were not satisfied with their own ruin and wanted to ruin the others also. As the irreligious would be looked on by the religious with disdain, they were bent on destroying relig-

ion in order to escape the contempt of the religious.

Atheism began to spread. Christianity in general, and the Armenian Church in particular, was ridiculed and sneered at, and the sanctities of the Church became the theme of vile comic papers. Atheistic literature was translated into Armenian and published, and he who was not an atheist was not an up-to-date man.

Atheism was spread among Armenians particularly in the Turkish capital and in Smyrna. Some Armenians who would not believe in any religion at all began to advocate the reformation of the Church of Armenia; they wanted some transformation, some change, some alteration and reduction on Protestant principles. If they approved of Protestantism, why not join one of the various Protestant denominations and why bother with changing the Church of Armenia? But, no; they did not care for any form of religion. They just wanted to ruin the existing orders—that was all.

An Armenian novelist in Russo-Armenia, whose works found wide reading among the Armenians, especially since the Turkish government prohibited their circulation because of their somewhat seditious character, having been infected by the epidemic of the time, made it his business to calumniate in his novels the Armenian clergy and Church, perhaps imagining that by so doing he would become an Eugene Sue. He advocated church reform and all sorts of absurdities; his idea of the true form of religion was a confusion of everything, and included the transmigration of the soul. His novels tended to propagate atheism rather than anything else, and had a very ruinous effect on the minds of his readers. One of his thoughtless utterances was his calling attention to

the Armenian monasteries as very good edifices to be utilized for barracks in case of an Armenian revolution, and now, as a result, some of them have been transformed to barracks of the Kurdish Hamidieh cavalry.

When this novelist died, the *Avedaper*, the Armenian organ of the American missionaries, published his obituary in the highest words of praise, and lamented the loss of such a great man ; and the greatness of this man consisted in this, that he did much in ruining the faith of the Armenians.

This man had an associate named Gregor Ardzrouni, who was the proprietor and editor of an Armenian newspaper, the *Mschak*, published in Tiflis, in the Caucasus. Being atheists themselves, they had formed a party for the reformation of the Church of Armenia, all the Protestants being in sympathy with them. They did this for the simple reason that a "church-reform" movement among the Armenians would be the first step towards the annihilation of the Church of Armenia.

Impudences of this nature reached their maximum, and a crisis was fast approaching—a crisis which was to determine whether the ancient Apostolic Church of Armenia, after passing through the ordeal of so many dark centuries, was to perish on the threshold of the twentieth century, or whether Divine Providence was to deliver her from the destructive plans of the wicked.

CHAPTER IV.

THE EDUCATIONAL WORK.

Before proceeding with the account of the activity of the Church reformists, I must pause to make an examination of the educational work of the missionaries.

Besides the religious work, the missionaries carry on also an educational work. This is a branch and an instrument of the former. Although for the past twenty-five years there have been almost no converts to Protestantism, this educational work is propagating the "truth," and hundreds of Armenian boys annually sent to the missionary schools by simple-minded parents, come out from them altogether changed and different from what they were when in the home of their parents. It is true that they get a general education; they learn reading, writing, arithmetic, geography, and this and that. But are these sufficient to refine and elevate these children?

The missionary educational institutions are on strictly religious principles; they are meant to make Protestants out of the pupils. The work of Protestantization has two courses. In the first course they teach the pupils that the Church of Armenia is all corruption and all wrong; in the second course they instruct the students in the strict observance of the sabbath, regular attendance to the wearisome prayer-meetings, and a few idle formalities to which the missionaries attach too much importance. The innocent children do learn that their mother Church is all corruption, but they do not see why

those few idle formalities emphasized by their teachers should be observed at all, and when they grow into manhood they do not believe in the Church of Armenia, neither would they become Protestants. They enter these schools with piety in their hearts, but they come out with contempt for religion. The missionaries feel satisfaction in seeing that Armenians are cooling toward their Church, and they hold this to be an evidence of enlightenment.

There are missionary colleges in Marsovan, Aintab and Harpoot, and high schools in Bardizag and Bitlis. There is also the Roberts college in Constantinople, which is formally said to be an independent institution, but in fact it is under missionary control since it was wrested from Dr. Cyrus Hamlin's hands.

Now, what good have all these educational institutions done for the Armenians? They have existed for so many years and millions of American money have been wasted on them—have they done any good for the Armenians? The Armenians are known as a very intelligent people, who have earned fame everywhere they have gone. How is it that the missionary education has not raised anybody of particular note from among this people? The Hon. James Bryce, speaking of the Armenians, testifies for them the following :

“They are a strong race, not only with vigorous nerves and sinews, physically active and energetic, but also of conspicuous brain power. Thus, they have held a very important place among the inhabitants of Western Asia ever since the sixth century. If you look into the annals of the East Roman or Byzantine Empire, you will find that most of the men who rose to eminence in its service as generals or statesmen during the early middle ages were of Armenian stock. So was it after the establish-

ment of the Turkish dominion in Europe. Many of the ablest men in the Turkish service have been Armenian by birth or extraction. The same is true with regard to the Russian service. Among all those who dwell in Western Asia, they stand first, with a capacity for intellectual and moral progress, as well as with a natural tenacity of will and purpose, beyond that of all their neighbors not merely of Turks, Tartars, Kurds and Persians, but also of Russians.”*

How is it that out of such a race the missionaries have not produced from their educational institutions anybody of merit or distinction, who should have rendered any service to his nation? Where are the authors in poetry, history, and in the various other branches of literature, that such educational institutions should have produced were they not crippled by such teachings as would demoralize the intellectual faculties?

I challenge the missionaries to show a few graduates of their colleges for whom they can testify as scholars of any merit, that have rendered any service to Armenian literature, or men who have been of any use for their nation. Can they show, out of the thousands of graduates of their educational institutions, a single person of the standard of Archbishop Lusignan, Patriarch Izmirlian, or Catholicos Mugurditch I. (Khrimian),—those worthy sons of the Church of Armenia?

How is it that during their sixty-five years of labor among the Armenians the missionaries have not raised a single Armenian whom they themselves have found worthy of being the bearer of the title of Doctor of Divinity? How is it that during all this time there has not

*As quoted by Miss Alice Stone Blackwell, in *Introduction to Armenian Poems* (Roberts Brothers, Boston.)

been a single Protestant Armenian whom they should have deemed worthy of a seat in the Strawberry Conventions?*

Let the missionaries point out the most eminent and worthy man in their estimation (a living man) that their educational institutions have reared, and let us see what he is like.

Let us examine the ability of one of the most prominent missionaries engaged in educational work, and thereby judge the fruit that such a plant could possibly bear.

Dr. Crosby H. Wheeler, the founder of the Euphrates College in Harpoot, who has been president of that college until recently, is a good type of the missionaries engaged in educating the Armenians. Thousands of boys and girls have received their education under his supervision and direction.

When asked by Armenians why the Protestants do not practice the commandment of Jesus regarding washing each other's feet, which was given not only verbally, like the commandment for baptism, but also by practical example, Dr. Wheeler replied, "Well, I wash my wife's feet." I do not know how this sounds to Americans, but it is most indecent and profane language for Armenians, especially when used in connection with sacred affairs of

*The missionaries in Turkey annually gather in Constantinople for the purpose of conferring on the means of promoting their work. This convention is held in May, when the celebrated strawberry of Arnaut-Keuy, a suburb of Constantinople, is put in the market, of which the missionaries are very fond. The missionaries hold their session in strict secrecy, and it was whispered about that the meeting of the missionaries was all a sham, and only a pretext to come to Constantinople and enjoy the strawberry of Arnaut-Keuy; hence it derived its name of Strawberry Convention, now in common use in Constantinople.

religion. Only libertines would indulge in this sort of vile language.

On an occasion when Dr. Wheeler happened to be in an Armenian Church, a lady approached him after the church services were over, and asked him if there was anything wrong in kissing the cross, which the priest held out for the people to kiss before leaving the Church, after the established custom, and whether Dr. Wheeler would not kiss the cross? The missionary replied,

“Why should I kiss a cross?”

“Don’t you know that the Saviour died upon the cross?” asked the Armenian lady.

“Well,” said this novel evangelist, “if I must kiss every cross because the Saviour died on one, then I must kiss every ass because the Saviour rode on one.”

The priest, who was standing not far off, overheard this, and interposing, said :

“Pardon me, lady, let me answer that foolish talk.” And turning to Dr. Wheeler, added, “Jesus *saved* me by dying on the cross, but what did he do for me by riding on an ass?”*

The above two stories are recited with glory by Dr. Wheeler in one of his books, to show how he preached the “truth” to the Armenian “nominal Christians.”

Now, which of these two—the Armenian priest and the American missionary—which of these two should evangelize the other? Which is a better Christian?

*“But God forbid that I should glory, save in the cross of our Lord Jesus Christ” (Gal. vi. 14.) “I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things” (Phil. iii. 18-19.)

Which is a better man? Which of the two is fit to be the shepherd of a people, and which one is unfit? Should such a man like Wheeler be entrusted with the education of the young while he speaks of holy things with such disrespectful language? And when he is trusted with such a vital task what kind of pupils can be expected of him? Could he possibly educate his pupils to be any better than himself?

Christianity has been the life of the Armenian nation; when it is uprooted from the Armenian heart how shall the nation live?

This corrupt educational work has demoralized the new generation. The spirit of nationality is dead; all noble feelings are gone, and those sons of the nation who should have devoted their lives for the well-being of their nation, now look upon everything as vanity excepting their own selves. When a man has no religion; when a man has no fear of the Deity; when a man does not believe in a future life, wherein he may expect to receive the compensation of his noble deeds in this world, what on earth can impel a man to lay down his life for his brother, or even to give precedence to the well-being of his brethren over that of his own?

What have the missionaries made of the Armenians that have fallen under their influence? Have they elevated them or debased them? Not long ago Dr. Farnsworth, one of the oldest missionaries to the Armenians, declared to a gathering of American ladies in Brooklyn that before the entry of the missionaries in Turkey the Armenians possessed such a corrupt form of religion that their Moslem neighbors detested it, and said, "Is this Christianity? If so, we want none of it." But since then the



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missionaries have brought their converts to such a state that the Moslems would not say that any more.* Is this elevation or degradation? Is it to the credit of any Christian to meet the approval of the Moslems regarding his religion? Are the Moslems the true judges of the best form of Christianity? Should we seek their approbation for our faith? The children of the Church of Armenia have always sought to meet the approval of God alone, and not of the Turks. When God approves, of course the harem-keeping Turk should disapprove; and when the harem-keeping Turk approves God would certainly disapprove. I feel very sorry for Dr. Farnsworth that he considers the disapproval of our religion by the Moslems something to our discredit.

I fear that the missionaries in Turkey, instead of influencing the Moslems with Christianity, are themselves falling under the influence of Mohammedanism, and are becoming admirers of Mohammed. It was with no little regret that some time ago I read the following passage from the pen of a former missionary of the American Board :

“I have a profound respect for the prophet of Arabia, who might have been another apostle Paul,” &c.†

It is something to be regretted that while the missionaries have no respect at all for the Cross, and would compare it with an ass, they have *profound* respect for Mohammed; and yet they claim to be the propagators of

* See Dr. Farnsworth's speech to the Brooklyn Auxiliaries of the Women's Board of Foreign Missions on February 26th, 1896, reported in the *New York Times* of the following day.

†Rev. Frederick D. Greene, *The Armenian Crisis in Turkey*, p. 110.

the Christian faith. Is it any wonder that such missionaries should make their converts also admirers of Mohammed and Mohammedanism?

Rev. Eghia Boyajian, M. D., of Nicomedia, was a graduate of the Bebek Seminary (now Roberts College). He labored with the missionaries as Protestant preacher for several years, and afterwards he embraced the Islam faith.

Dr. Nevdon M. Boyajian, the son of Mr. Hagop Boyajian, the civil head of the Protestant Millet, who is the same to the Protestants of Turkey as the Armenian Patriarch of Constantinople is to the Armenians, five years ago published an article in the *Cosmopolitan Magazine* (for October, 1891), on the "Modern Women in Turkey," in which he highly praised the Sultan and the Turkish women, and declared himself to be a Mohammedan, assuming the name Osman Bey, as it is customary when a Christian embraces Islamism for him to assume a Moslem name. That there may be no mistaking who this new Osman Bey was, a portrait of Dr. Boyajian was given with the article. It was shocking to the Armenian people to hear that the son of the civil head of the Protestant Millet should have acknowledged the faith of the Prophet of Arabia. Osman Bey, when a Christian, had held the post of President of the Armenian Branch of the Young Men's Christian Association of New York. He was a graduate of the Roberts College, and I can say that he was the most highly educated Armenian Protestant that the missionary institutions have ever produced.—If I am mistaken, let the missionaries kindly correct my error.

Is this what the Armenians are to come to under mis-

sionary education? Armenians have always looked to the Mohammedans with shunning, and nothing was looked on with so much horror as the apostasy of an Armenian to become a Moslem. But now, thanks to the missionaries, the times are changed and the people are more "enlightened."

This educational work of the missionaries has arrested the progress of the Armenians in the same line. It is true that the Armenians of the National Church have numerous schools of their own, but in almost all of them the effect of missionary influence is felt. The Protestant Armenians have not kept themselves aloof from the nation as the Roman Catholic Armenians have done. They mingle with the Armenians of the National Church, and communicate to them their own ideas. They claim to be as patriotic as the rest of the Armenians, and as solicitous for the progress of the nation. They often co-operate with the Armenians in their educational work; they join with the educational societies of the Armenians, and they get Protestants, or graduates of Protestant schools to teach in the schools of the Armenians, saying that "We are all Armenians—religious differences should not be a barrier amongst us."

The Armenians of the National Church have been altogether too tolerant in this respect, and behold, the ruinous Protestant influence is felt in almost all the schools. The new generation is demoralized in these schools by corrupt teachings regarding the Church. There are no regular lessons given about it, but often a contemptuous smile from the teacher on matters of the Church would have a more ruinous effect on a whole class than wordy homilies. In former times the Armenian boys in the Na-

tional schools learned not only how to read and write, and this and that, but also how to be good Christians. But now they learn that Church and religion are only for the old women, and that it is not decent for a learned young fellow to go to Church or observe religious precepts like other superstitious people.

Alas! for the Nation. It has very little to expect from the rising generation; and when the Nation's leading spirits—the Armenians of the old school—shall disappear, I know not how the vacancy can be filled.

As a direct result of this corruption, modern Armenian literature is in a miserable condition. Forty years ago we were better off in that respect. The publications were not so numerous then, but they were not rubbish, as is contemporary literature, with very few exceptions.

The colleges of the missionaries, and those of the Nation in recent years, have produced no men of merit. The graduates of these schools have been of no benefit to the Nation. As a rule, they are full of self-conceit, pride, vanity and ostentation—wind-bags, in short. They have lost seriousness, earnestness and modesty, which are the characteristic traits of an Armenian left in his natural state. They have been in many cases worse than useless, and dangerous for the Nation in its most grave trials in recent years. I will have occasion, further on, to speak on the attitude of this class of men towards the Nation.

About the time when the American missionaries began their labors among the Armenians, Mr. Pease, one of the missionaries of the Board, wrote from Constantinople the following :

“I have never seen an Armenian engaged in the busi-

ness of selling spirits, nor in a grog-shop, nor drunk, or at all under the influence of spirits.”*

And Mr. Dwight, after having traveled in Asia Minor and Armenia, wrote—

“I am not aware that hitherto any of the Armenians have become free-thinkers, nor do I imagine that, as a nation, they are particularly exposed to this evil.”†

Blessed times !

Can the missionaries say these things now ?

O ! Missionaries ! Give us back those blessed old times ; give us back our old Christianity which you took away from us ; give us back our former purity ; give us back our lost brethren whom you have led into the mire of corruption ! You have ruined our nation, you have defiled our homes, you have debased our brethren morally and spiritually. “Woe unto you scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made ye make him two-fold the child of hell than yourselves” (Matt. xxiii. 15). You have been speeding the day of the coming of the Lord by annihilating the faith of Christians to fulfil the prophesy of our Saviour : “When the Son of Man cometh shall he find faith on the earth ?” (Luke xviii. 8.)

**Missionary Herald* for 1837, p. 412. †*Miss. Herald* for 1836, p. 49.

CHAPTER V.

THE PLOTS OF THE "CHURCH-REFORMISTS."

At the end of the chapter previous to the preceding one, the formation of an atheistic party for the purpose of demolishing the National Church was alluded to. Now I come to give an account of the deeds of this party, which we can safely term as the result of the tares sowed by the missionaries.

When on April 28, 1891, Catholicos Magar I., the Supreme Patriarch of the Church of Armenia, died, the Armenian horizon was thickly enveloped with dark clouds. By the death of His Holiness the nation was left in darkness as to the future. It was the beginning of a great struggle for the maintenance of the National Church. A crisis was at hand, and the fate of the Church was to be decided. There was to be a battle between light and darkness—a battle between the Kingdom of Christ and that of Satan. It was to be decided whether the Apostolic Church of Armenia was to be subjected to a revolution at the hands of a pack of impious scoundrels or whether she was going to be upheld in her primitive spirit of Christianity.

This vital question was to be determined by the character of the new Pontiff to be elected to succeed the deceased Catholicos. A remarkable vision seen by the late Catholicos on the night previous to his decease, pointed out that the Kingdom of Christ was to come out triumphant in the coming struggle, and that a new era

of regeneration was at hand.* But the truthfulness of a vision cannot be relied on until it is fulfilled ; therefore, while it inspired some encouragement, the anxiety for the future must have been, indeed, very great to those who could fully realize the gravity of the situation.

There was only one prominent candidate for the succession on the Pontifical throne, and the eyes of the nation were hopefully set upon him. He was Archbishop Khrimian, whom the whole nation idolized and called with the endearing name Hairig (papa.)

Khrimian was a true son of the Church of Armenia. He was a conservative in matters of the Church, and a man of great intelligence. He possessed all the quali-

*The following is the account of the vision seen by Catholicos Magar, which he related to those around his death-bed :

" My sons, I have disturbed you, but I have had a dream : Mount Ararat was flooded with light. The Apostles of the Church of Armenia, the Illuminator, with his sons and grandsons, Sahag, Otsnetsi, the Nersesses, all the laboring Patriarchs, Abgar, Tirdates, Vramshabouh, the Sumpads, Gagig, Leon, the Vartanians, in short, all the martyrs of the Armenian Church and of the National autonomy, were gathered and were rejoicing. I saw vipers devoid of their venom, and dead. A luminous form spoke out to all : ' Behold, I have annihilated from among you all the poisons of corruption ; this land shall always shine if its sons should not create reptiles anew. I bestow this grace unto you for the sake of your blood. Inspire your spirit into them that they may know the value of my visitation. I have enriched them four times, but each time they squandered their riches with their own hands.' The luminous form called an old man and said unto him, ' Thou lead them by thy piety. [The Form] ordered a young man to assume leadership, and by his patriotism chastise the surrounding enemies. [The Form] ordered a youth to exercise them in modesty. > [The Form] commanded a brave man, dressed in red, not to be so lenient, and not to trust in every pledge, but to harpoon the vainglorious plotters ; and, after all these, [the Form] blessed an angelic looking lad, the like of whose gracefulness I

cations for the exalted office of the religious head of the Nation. He had held high posts, discharging his duties with wisdom; he had filled the Patriarchal chair of Constantinople for four years (1869-1873), and had won the love of the whole nation. He could have held the post of Patriarch of Constantinople for life had he not been driven to resign by the intrigues of the Turkish Government, which disliked him very much because of his zeal for the well-being of his flock. Unfortunately Khrimian was, at this time, an exile and a prisoner confined in the Armenian monastery in Jerusalem by order of the Sultan.

The atheistic church-reformists, whose leader was Gregor Ardzrouni, also had their own candidate, whom they desired to see on the Pontifical throne. He was Bishop Arisdagess Setrakian.

Setrakian was a man of no particular distinction, very little known by the nation, devoid of the qualifications necessary for the sacred office to which he aspired. He was an ambitious man, and anxious to become Catholicos—not to serve the nation, but to receive the homage

have not known any, and [the Form] ordered all to obey him. They were led towards this temple [the Cathedral of Etchmiadzin]; I also went with them; I also desired to bless that young man, but the Voice forbade me, saying, 'There is time yet. Saul must die that the David which I have annointed may be publicly annointed here in this holy place.' I worshipped that luminous Form and awoke. It seems that this signifies a visitation of our Lord. Be faithful to the God of our forefathers; give good example to the people and encourage them not to despair, but to labor with patience, each one pursuing his course in his own calling, in the brave and dauntless religiousness and patriotism of the forefathers."—*The Last Days of Magar I., Catholicos of all the Armenians*, by his biographer, reported in the *Armenia*, of Marseilles (France), July 8, 1891.



CATHOLICOS MUGURDITCH I. (Hairig.)



of the nation and to gratify his vanity. He was ready to sacrifice anything for the sake of capturing the throne. Setrakian was a member of the Synod in Etchmiadzin, the seat of the Catholicos, where he had much influence, especially after the decease of Catholicos Magar. Setrakian entered into secret negotiations with the Russian Government to secure its assistance in his election, in return promising that in the event of his election he would place the Church of Armenia in close relation with the Russian Church. Thus, the Russian Government became as much interested in Setrakian's election as Setrakian himself was. Setrakian was inclined to do all the mischief in his power for the promotion of his ambition, and the Russian Government was ready to help him.

Ardzrouni was particularly anxious for Setrakian's election because Setrakian promised that, when elected, he would carry out such reforms in the Church as his supporters desired.

The Church of Armenia, according to the words of Jesus, maintains that "Whosoever shall marry her that is divorced committeth adultery" (Matt. v. 32). Now, Ardzrouni desired to marry a woman who had deserted her husband and was unlawfully living with him (Ardzrouni), which is something of extremely unusual occurrence among Armenians, and considered shockingly immoral. Ardzrouni was not satisfied with setting such a shameful example before the Armenian people and desired that the Church should sanction his crime by marrying them. In order to evade the condemnation of his people, Ardzrouni took Setrakian's promise that, when elected Catholicos, he would, in return for Ardzrouni's support, reform the marriage code, and make it

lawful for people to secure divorce and marry others. In other words, Ardzrouni sought to evade condemnation for his crime by making the crime general.

Setrakian gave such promises freely to his would-be supporters, and it seems that he was so ignorant of the constitution of the Church that he imagined the Church was the plaything of the Catholicos, who could do with it as he might please.

The election of the new Pontiff was set down for May 16, 1892, to take place in Etchmiadzin. According to the regulations an electoral congress, consisting of ecclesiastics and laymen, was to assemble, one ecclesiastic and one lay delegate being sent from each diocese all over the world.

The seat of the Catholicos being under the flag of the Russian government, the election of a Catholicos by the Armenian delegates is hampered by Russian intermeddling. The Holy Czar uses his worldly power to violate the inviolable rights of the Church of Christ. There is a certain law set by the Russian government regulating the election of an Armenian Catholicos by the Armenians themselves, and the Armenian delegates must observe that law.* In case the delegates should defy that law

*"The relations of the Armenian Church to the Russian Government are regulated in a long document which received the signature of Emperor Nicholas on March 23, 1836, and which, while reciting the internal constitution of the Church and the rules which govern the conduct of its own affairs, defines at the same time its privileges and its duties in connection with the Russian State. * * * The spiritual supremacy of the Catholicos of Etchmiadzin is recognised ; but Russia emphasises and develops the constitutional position of the Synod in the government of the Church, and then very wisely [for Russian despotism] frames regulations which aim at making the Synod subservient to herself.

the penalty is hard labor in the mines of Siberia. This law robs the Armenians of the right of electing their Catholicos—a right which has been exercised down to the

This Synod consists of four archbishops or bishops and four archimandrites, all residing at Etchmiadzin; the Catholicos, if present at the sitting, presides. The Emperor fills up any vacancy in the body, two names being submitted to him by the Catholicos from which to make his choice. * * * The Synod must conduct its affairs according to the Russian laws which govern colleges, and it is under the supervision of the Minister of the Interior. The Russian Government also appoints a *Procureur* or Controller who speaks both Armenian and Russian, and whose business it is to reside at Etchmiadzin and to supervise all the decrees of the Synod and pronounce upon their legality and their consonance with the powers which that body holds. These decrees are headed, 'By the order of the Emperor of Russia,' the Emperor being the tutelar head of the Synod [by virtue of his tyranny]. The members of the Chancellery, who conduct the clerical work of the Synod, must be chosen with the approval of the Russian Controller, and at present they work under him. Nor is the Catholicos in a position of complete freedom even when he acts with his Synod. He cannot punish a member of Synod or even a diocesan bishop without notifying his intention to the Emperor and receiving his consent. If he happens to have any matter pending with any foreign state he must communicate to the Emperor through the governor of the province of Erivan. If he wishes to leave Etchmiadzin for more than four months he must obtain the permission of the Emperor through the Minister of the Interior; nor can he sanction the absence of a bishop abroad for more than the same period without having previously consulted the Imperial will. Every bishop of a diocese is appointed by the Emperor, to whom the Catholicos presents the names of candidates. But perhaps the most serious, because the most insidious, weapon against the independence of the Armenian Church, is the provision which enacts that a year shall elapse between the death of a Catholicos and the election of his successor. * * * as a consequence a long *interregnum* ensues during which it is possible for the Government to play off one party against another, and to obtain those concessions which might be resisted during the occupancy of the chair."—H. F. B. Lynch, "The Armenian Question," in the *Contemporary*

present century until Etchmiadzin fell under the Russian flag. This outrageous law requires that the Armenian electoral congress shall *nominate* two candidates and sub-

Review, July, 1894.

"The Church of Armenia, which withstood the persecutions of Sassanian kings, the blandishments of Byzantine emperors, the fiery onslaught of fanatic Mussulmans, and the more dangerous intrigues of its own schismatic members, is now gradually succumbing to a judicious combination of all forms of persecution and cajolery employed by Russia. From the days of St. Gregory, the scion of a royal house and first Patriarch of Armenia, the Church has been governed as an absolute monarchy by his successors, called 'Catholicos,' until a comparatively recent period, when the 'natural protector of Oriental Christians' forcibly introduced government by a Synod—the right of veto being invested in the Catholicos—as the thin edge of the wedge, which has been hammered and driven in considerably since then. The next important move was made a few years ago, on the death of the late Catholicos, Kevork, who hated the Russian Government with the thoroughness and cordiality of which only a Christian ecclesiastic is capable. Theretofore it was customary for the delegates of the Turkish Armenians, who possessed a voice in the election of a Catholicos, to select, for economy's sake, one or two of their number, to whom they delegated their voting powers. These would then set out for Etchmiadzin, in Russia, where the election takes place. On the death of Kevork, however, the Government suddenly refused to sanction the practice of voting by proxy, and the electors were informed that unless they undertook, one and all, the costly journey to Russia, they must forfeit their votes. Against this the whole Armenian Church protested, and the Government straightway threatened the existence of their schools. The privilege—which in Turkey and China would be the indefeasible right—of having parochial schools attached to Armenian parish churches was suddenly made conditional upon the priests and inspectors accepting the new additions made to their ancient ecclesiastical constitution. They replied that according to the canons of their Church no modifications could be lawfully introduced or accepted unless first sanctioned by the Catholicos, and as there was no Catholicos they felt unable to take the matter into consideration. On this, the police entered the schools, drove out the weeping chil-

mit their names to the Czar, for him to choose and elect one, whereby the Czar's choice becomes the Catholicos-elect.

dren, and closed the premises. Still the Synod stood firm. Then Prince Dondukoff-Korsakoff pointed out to the members of that body that according to Article 329 of the Penal Code, the penalty for their contumacy was hard labour in the mines of Siberia, inasmuch as the objectionable clauses had been promulgated in a Ukase of the Most High—*i. e.*, the Tsar. [The Czar goes up so high that no room is left for God.] The Synod was deaf to these threats. The Emperor, directly appealed to by his representative, telegraphed reiterating his commands, but the Synod repeated its *non possumus*.

The elections at last took place, two candidates were chosen according to custom, the right being vested in the Russian Government, as the natural protector of all Oriental Christians, to approve either of them. It had never before exercised that right to prefer the favorite candidate of the Synod to an unpopular one put forward merely in obedience to *force majeure*. On this occasion, determined to avail itself of this right of selection, the Government took steps to have one of the candidates a Russophile. The ecclesiastic electors, over whose heads the penalties decreed by Art. 329 were hanging, were informed that their crime would be left unpunished if they voted for Archbishop Magar. Hoping or believing that the candidate of the majority would be approved by the Russian authorities, the ecclesiastical electors purchased pardon on these seemingly easy terms. They, and they only, to the number of fourteen, voted for Magar, while both they and the lay electors chose Archbishop Muradian, who was thus unanimously elected with thirty-one votes. The Government at once selected the unpopular Magar and materially contributed to originate a schism in the Church of a people, the majority of whom live in Turkey. Several bishops and priests refused at first to recognize the new Catholicos, others struck his name out of the prayers during divine service, and even now many venerable ecclesiastics are only restrained from protesting and transferring their allegiance to another by considerations of prudence and patriotism. Impotence to resist only intensifies the feeling of hatred with which most Armenians regard the Russian Government for its systematic endeavours to sweep away the National Church,

Khrimian's popularity was so overwhelming that any one opposing him would be recognized by the nation as a traitor. Khrimian was recognized as the standard of patriotism, and whoever sought the best interests of the nation could not but favor his election. The only fear entertained and the apprehension felt by the Armenians was that the Czar might approve of the other name that needs must be presented with that of Khrimian.

Setrakian had no fair chance for election. The moment it should have been discovered that he was aspiring for the exalted office he would invite the hatred of the Armenian nation. His chance of being elected was only through craft, guile and deceit, and he began to plot against Khrimian soon after the decease of Magar I.

The civil code regulating the election of a new Catholicos requires that the election should not be held until

this last repository of the traditions, hopes and aspirations of a brave people. That the closing of the schools was not merely a transient form of punishment for disobedience, but one of the means deliberately employed to crush out the national spirit, is evident from the galling conditions attached to their re-opening after the Government had scored a success in the election of the present Catholicos. The schools were declared to have permanently forfeited several of their 'privileges,' their programme was considerably narrowed, they were forbidden to have more than two classes, so that the utmost they can now do is to teach a child to read a little, and in the girl's school not even so much, as they can possess but one solitary class,"—E. B. Lanin, "Armenia and the Armenian People," *Fortnightly Review*, August, 1890.

Notwithstanding the fact that Catholicos Magar owed his election to the Czar, he was so much disgusted with Russian intrigues that he became a bitter Russophobist, and his death was hastened by excitement in preparing a memorial which he signed two days before his death, and sent to the Czar, protesting against his renewed oppressive measures.

one year after the death of a Pontiff. This gave Setrakian ample time to conspire.

Gregor Ardzrouni was Setrakian's secret manager. His plan to carry out Setrakian's election was to get his candidate's name on the ticket as the second choice of the nation, and to have it presented to the Czar together with Khrimian's name. That would finish the business, for the Czar's choice would surely be Setrakian.

In order to operate freely this evil design, Setrakian found it necessary to have two of the members of the Synod removed. These two were the Bishops Soukias Barziantz and Nerses Khudaverdiantz. The Russian government was ready to give all assistance to Setrakian. Shortly after the decease of Catholicos Magar the great monastery of Etchmiadzin was unexpectedly visited by the Russian secret police, the two above-mentioned Bishops were seized and thrown into a closed van, and carried off to parts unknown under the orders of supreme authority. The rumor was soon spread that the two Bishops were banished to Siberia, and that the one had died on the way.* Armenians were helpless to do anything, and they could but hate the Russian government all the more. It was not known then that this was a part in the programme of the Setrakian-Ardzrouni conspiracy, even the existence of such a conspiracy being unknown at the time. By the removal of these two Bishops the monastery of Etchmiadzin was left under the sway of Setrakian, who now had every facility to plot and conspire.

Ardzrouni could not openly advocate the nomination of

*The two Bishops were held in detention until after the new Catholicos was elected and enthroned, when they were released.

Setrakian to be the nation's first choice, for that would make him a dead man morally ; therefore he resorted to hypocrisy. He advocated Khrimian as the only man to be the nation's first choice and the future Catholicos, and he pretended to be the most ardent and fiery advocate for Khrimian. By this hypocrisy he succeeded in becoming the leader and manager of the Khrimian boom in Russian Armenia. The vote of the Russo-Armenian delegation was under his control. He pleaded that the ticket should be prepared with Khrimian as the first choice and Setrakian as the second choice. He argued that the Russian government, knowing well what a strong man Khrimian was, would bitterly oppose him, and the Czar would surely approve of any other person but Khrimian, whoever the second party might be. Therefore, he argued, the only hope of the nation in realizing Khrimian's election would be in fooling the Czar by placing on the ticket with Khrimian one who would decline to accept the high office, when the Czar should approve his name, whereby the Czar would be compelled to recognize Khrimian as the rightful Catholicos. He advocated Setrakian as the only trusty man on whom they could rely for giving him the second place on the ticket. He assured them that Setrakian would rather die than accept the throne in case the Czar's approval should fall upon himself, and thus the Czar's choice would inevitably settle upon Khrimian, the only choice of the Armenians, whom the nation was determined to have.

But Ardzrouni's secret design was not to fool the Czar but to fool the Armenian nation ; to place Setrakian on the throne by deceit, and then laugh upon the electoral congress and the nation.



PATRIARCH MATTHEW IZMIRLIAN.

But when the delegation came from Armenia proper and Turkey, there were such men among the delegates whose sight could penetrate into the hearts of Ardzrouni and Setrakian, and could see their duplicity and malice.

The 16th of May, 1892, arrived. The electoral congress was assembled. Thousands of Armenians had flocked thither from the neighboring towns. Peasants and farmers had forsaken their toil in the fields, and had tramped several miles to be at hand to hear first of Khrimian's nomination as the nation's first choice. The electoral congress had locked itself in the Cathedral. The lay delegates were solemnly sworn in the name of the Almighty to remain faithful to the nation in the discharge of their duty—an oath which only those could feel themselves bound to keep who did believe in the Almighty.

A vast multitude of Armenians surged around the walls of the sacred edifice, and all awaited in great anxiety to hear of the result of the balloting. It was a touching spectacle. Men and women, the young and the old, wept like children as their voices grew hoarse by shouting "Papa ! Papa ! Papa ! Long live Papa !" (Hairig ! Hairig ! Hairig ! Gettzeh Hairig !)—as the whole nation was wont to call the beloved Archbishop Khrimian by that affectionate title.

Ardzrouni and Setrakian met with utter defeat in their secret design. Archbishop Khrimian, of Van, was unanimously nominated as the nation's first choice, receiving the whole vote of the 72 electors ; but the second choice was Bishop Izmirlian, of Constantinople, who was nominated with 52 votes.

At high noon the signal was given by the peal of the bell of the Cathedral, informing the surging crowd that

"Papa" was the first choice of the electoral congress. The great multitude went wild with joy. The cause of the Church was won.

CHAPTER VI.

THE TURNING OF THE TIDE.

The result of this election was very displeasing to the Russian Government. Khrimian was a strong and industrious man in spite of his old age, and his inauguration meant the raising of Etchmiadzin to a powerful religious institution. This was displeasing to the Russian Government, which has been doing all in its power to ruin Etchmiadzin, to debase its high significance, to fetter the Catholics, and gradually to entomb the Armenians in the Russian Church. But Izmirlian, the second choice of the nation, in addition to being an intelligent, strong and active man like Khrimian, was younger by about a score of years, combative and fearless by nature, and openly in opposition to Russian civil interference with the matters of the Church of Armenia—a man who could make things unpleasant for the "Holy" Czar and his ungodly policy against the Apostolic Church of Armenia.

The Czar could not find his way out of this dilemma except by approving of Khrimian. But he was reluctant to do this.

After the electoral congress adjourned and the delegates had gone home, Setrakian and Ardzrouni were active in making every effort to annul this election, and to make a new election necessary, hoping that in that event they

might find success in their base design. This was in harmony with the wishes of the Russian Government, and the Czar gave these plotters ample time by reserving his decision for about six months. But finally, when there seemed to be no hope for the annulment of the election, the Czar rendered his decision approving of Archbishop Mugurditch Khrimian, the prisoner of Jerusalem, and the first choice of the Armenian nation.

By his election to the Pontificate Archbishop Khrimian became a Russian subject, but the Turkish Government was reluctant to release its distinguished prisoner, and the Russian Government was not anxious to secure his release. Thus, for months the matter remained in suspense, and the nation in great anxiety.

At this time Gregor Ardzrouni died of heart disease, soon to be followed by his paramour, an immoral woman because of whom Ardzrouni would imperil the integrity of the Church and the fate of the nation, and have opened the way to great internal disorders and schisms, and that in such a grave epoch in the history of the nation, when a political crisis was fast approaching in Turkey and Armenia, and the nation was to be overtaken by tremendous calamities which were being concocted at that time by Sultan Hamid, and of which the Armenians were not wholly unaware.

Ardzrouni's death naturally crippled the Setrakian conspiracy, which ended in complete failure. Finally Archbishop Khrimian was released, although with no little amount of difficulty, and was enthroned in Etchmiadzin 8th October, 1893, as Catholicos Mugurditch I.

Setrakian attempted to exercise influence over the new

Pontiff, and to advise and direct him in his administration, as one who was familiar with the affairs of Etchmiadzin, where he had resided so long. He soon discovered that the new Pontiff was too great a man to fall under his influence, that he was a man of will and purpose, with an administrative ability that surpassed that of any of his predecessors since the days of Nerses V.

The Mschakists clamored that the new Catholicos must have an advisor, and that the advisor should be none but Setrakian, and if it were possible they wished to have Setrakian appointed advisor to Catholicos Mugurditch, as though the Catholicos were not responsible for himself.

On making a survey of his surroundings Catholicos Mugurditch was horrified to see that the seat of the Armenian Pontiffs was made, so to speak, the hole of wolves. Setrakian, during his unbridled sway, had placed the college of the convent in the charge of atheistic and infidel teachers belonging to the Mschakist school—men of sordid morals, one of whom even lived in there with a woman who was not his wife, and with whom he had several children, and the boys of the college were committed to the tuition of such a creature. Setrakian had done these things with the belief that he was to become Catholicos, and thus he had taken the primary steps toward the “reformation” (understand deformation) of the Church.

Catholicos Mugurditch could not tolerate such degradation, and he undertook to overhaul and renovate the whole institution, and to purify it according to the spirit of the Church of Armenia.

Setrakian's mask soon came down. He arrayed himself in open defiance to the Holy Pontiff. Ardzrouni's

paper, the *Mschak*, published brutal attacks upon the nation's idolized "Papa," and insulted His Holiness with such vile epithets as "savage," "lunatic," &c. The Mschakist teachers and professors of the college incited the students to make demonstrations against His Holiness. The students were already spoiled under the corrupt influence of their teachers. They went to the Holy Pontiff in groups and made silly representations; they sent to the Catholicos impudent letters, they cursed and swore at His Holiness, they spat and trampled on the portraits of the nation's revered head, they hurled oaths upon the Holy Pontiff in the sacred Cathedral of Etchmiadzin while His Holiness officiated before the altar; in short, anarchy reigned in Etchmiadzin. And all these things were done at the instigation of the "enlightened" Mschakist teachers of the college.

These violent methods were employed to drive the old Pontiff out of his wits, and to bring about his resignation under terror. His very life seemed to be in peril. Almost every one in the great monastery was a stranger to His Holiness, and such a large number of its inhabitants turned to be his enemies that he could hardly trust in the sincerity of any, excepting his nephew, Mr. Khorene Khrimian, who was fortunately with him.

But Catholicos Mugurditch was no ordinary man. He was a hero. He endured all of these for the sake of the nation to which he had been a devoted father for thirty-nine years. He employed rigorous measures to cleanse and purify Etchmiadzin of all its foreign corruptions which had found their way into the nation's sacred monastery during the recent few years. He dismissed the teachers and the students of the college and brought new

ones in their places. He gave a good shuffling to Setrakian's adherents and dispersed them abroad on various missions. He banished Setrakian from Etchmiadzin by appointing him Father Superior to some monastery in some corner, and thus got rid of the chief agitator of all the troubles. It is likely that Setrakian would have been divested of his religious orders and punished as he deserved to be, if the Catholicos were not hampered by the Russian laws, which forbid the punishment of an ecclesiastic by the Catholicos unless sanctioned by the Czar, and the Czar surely would not permit that such a villain should be punished.

The Catholicos gathered worthy ecclesiastics within the walls of the convent. He introduced rules and regulations in every department. He set the presses at work printing the Holy Scriptures. He reformed the financial department and directed that no more than 4,000 roubles (\$2,000) should be used annually for his own personal expenses, while heretofore the treasury had been at the command of the Pontiffs, wherefrom they could draw any amount at will.

Within one year the convent of Etchmiadzin underwent a great transformation, and the seat of the Armenian Pontiffs assumed an appearance worthy of its former times. Thus began the turning of the tide, and the atheistic and church-reform sentiments gradually began to decrease and disappear.

CHAPTER VII.

ANOTHER STEP TOWARDS NATIONAL REGENERATION.

From the beginning of the year 1891 up to April, 1894, the Armenian Patriarchy of Constantinople was usurped by the villainous Khorene Aschikian, who, after making a shameful record for two years as Patriarch, had been driven to resign in the summer of 1890.

On the occasion of Aschikian's instalment as Patriarch in August, 1888, Archbishop Khrimian being present at the ceremonies, addressed the delegation which brought the new Patriarch to Constantinople and was taking its leave to go back, and spoke the following prophetic words : "Now, you go back and after two years come again to take away this Patriarch." It was not understood at the time what Khrimian exactly meant by saying this ; but it was just at the end of two years from that time that Aschikian was forced to resign in disgrace. But on his resignation Aschikian did not go back to Nicomedia, whence he came—and whence Julian the Apostate came, by the way. He tarried in Constantinople, and after a few months he went and assumed the Patriarchy by order of the Sultan, against the will of the whole nation. The Armenian National Assembly was dismissed, and Aschikian ruled like a cruel dictator. Whoever dared to raise a voice of disapproval against the Sultan-made Patriarch, he would be punished by the government as a traitor. Aschikian was a mean, selfish, cowardly and vainglorious man, and he became an obe-

dient tool of the Sultan. Aschikian was but a blind instrument, and during his dictatorship the Sultan himself was virtually the Patriarch of the Armenians.

Aschikian was in no small measure responsible for the banishment of Archbishop Khrimian to Jerusalem. This monster, during his dictatorship, suspended the saintly Archbishop Khorene Nar-Bey Lusignan in the exercise of his ecclesiastical functions. Archbishop Lusignan was subjected to severe persecution, both by Aschikian and by the Turkish government. His crime consisted in this, that he was a very intelligent Armenian, a great man, and a descendant of the last dynasty of Armenian kings. He was kept under police surveillance for months—and that of an outrageous character. When he went out anywhere he was followed and preceded by a pack of police and spies. When he called at the house of a friend a police cordon would be drawn around the house, and on his departure the house would be searched and its occupants taken to the Department of Police for “examination”—and that is saying much in Turkey. These things were done to terrify the Armenians from going near to Archbishop Lusignan, and every Armenian feared to communicate with the beloved father of the nation. He lived in an isolated condition, and would not attempt to communicate with his friends lest they should fall in trouble on account of him. Prince Guy de Lusignan, the Archbishop's wealthy brother in Paris, could not succor the unfortunate Archbishop because of the severe watchfulness of the spies who did everything to cut away from Archbishop Lusignan every source of help. He was deprived even of the means of a living, and was compelled to go and entreat the mercy of his cruel enemy



ARCHBISHOP KHORENE NAR-BEY LUSIGNAN.



Aschikian, in his pitiful distress, but he was turned out from the Patriarchate almost like a vagrant—and this was the great Archbishop Lusignan, who had been the President of the Ecclesiastical Council of the Patriarchate!

Archbishop Lusignan was several times taken to the Yildiz Palace, the residence of the Sultan, to be "examined." On October 15, 1892, the Archbishop was once more taken to the Palace, and on the following day he dropped dead in his house from the effects of poison, which all believed had been administered to him in the Palace on the previous day. On his death a police cordon was drawn around his house, and no one was allowed to enter it. The government physicians pronounced the death to have been caused by heart-failure. The dead Archbishop had a hasty burial; his death notice was not permitted to be printed until a week after the burial of his remains. But the sad news was quickly whispered about, and some hundreds of Armenians hurried to the Church to which the dead Archbishop's body had been removed for the funeral services. By this time every evidence of poison was seen on the body of the deceased prelate. After the funeral services the body was hurried to the Armenian cemetery at Shishli, again under police surveillance, where it was buried like the corpse of a common man. Some Armenians who followed the coffin on foot to the cemetery in spite of the rain, could not restrain their grief and were seen weeping. They were arrested and imprisoned for making a demonstration against the government. Thus ended the life of one of the greatest men that the Armenian nation has had in the present century.

Aschikian's course was intolerable and proved disas-

trous to the nation. Simon Bey Maksud, an Armenian in the service of the Porte, who had a hypnotic influence over Aschikian and was known as a notorious traitor to his nation, was killed by certain exasperated Armenian patriots, and shortly afterwards an attempt was made on the life of Aschikian himself. Aschikian gave up the Patriarchal chair in terror and retired to live on a pension granted by the Sultan. The patriots to whom the relief of the nation was due were charged with being revolutionists, and were put to death in Turkish prisons under terrible tortures, many innocent Armenians also sharing their fate on the charge of being accomplices.

The Patriarchal chair was vacated at a critical time, when the Turkish government was altogether prepared to begin the wholesale massacres for which end it had been arming the Kurds and the other Moslems since 1891. The Armenian National Assembly was called, and Bishop Humyyag Timaksian was elected Patriarchal *locum tenens*. Thanks to Bishop Timaksian's energy and wisdom, soon an election took place and Bishop Matthew Izmirlian, who had been the nation's second choice for Catholicos, was elected Patriarch of Constantinople, and was installed at a very critical time, when the Sassoun massacre already had taken place.

Izmirlian was a man of great wisdom and courage, and he made such a brave stand that he excited the admiration of all the foreign diplomats in Constantinople. In his day the Armenian Patriarchate was raised to its former high significance. The Sultan madly hated Izmirlian, and desired his downfall that the butchery might go on without any protest from the Armenian Patriarchate. When Izmirlian paid his first visit to the Sultan in his

Patriarchal capacity to present his compliments to his sovereign, he met with a very cold and rude reception at the Palace. But Izmirlian was not afraid on account of this. In the nation's overwhelming calamities he made a heroic struggle for his people. A correspondent, occasionally writing from Constantinople to the *New York Tribune*, described Patriarch Izmirlian thus:

“ * * * There is no other man in the Armenian nation so wise, so strong, so calm as Matthios Izmirlian. He is one of those men raised up in the supreme crisis of a nation's history—a god-like man. His face, seamed with the suffering of years, is resolute beyond comparison. In his every word and action there is revealed the born king of men. If any man can lead this people through these troubles it is he. If he resigns there will be nothing then to hope for.* The Patriarchate will become the servile instrument of the Porte, and Ottoman oppression can proceed unchecked by any protest. While he stands and directs the affairs of the Armenian Church, there is still some faint hope for the wretched thousands in Anatolia. He has bound up the wounds made during the last six months to an extent known to only a few. When he falls the last hope expires.”†

In his first encyclical letter as Patriarch, addressed to the children of the Church of Armenia and their shepherds, and given February 10, 1895, Patriarch Izmirlian said among other things, directing his words particularly to the clergy :

“ Be watchful that the grace of the Christian faith does

*He has been driven to resign the Patriarchy under the threats of the Sultan, and about a fortnight after his resignation occurred the awful massacre of Armenians in Constantinople, in which tens of thousands perished.

†*New York Tribune*, April 3, 1896.

remain immaculate. Be watchful that no novelties find their way into the Apostolic discipline, the canons, the forms and the traditions of the Holy Church of Armenia."

And in an especial encyclical letter addressed to the pastor of the Armenian colony in Marseilles, France, dated March 4, 1895, Patriarch Izmirlian wrote :

" We beg that you communicate our greetings of fatherly affection to all [of the flock in Marseilles], and that you admonish them to remain bound to the nation in harmonious spirit, and to love its Holy Apostolic Church *which is the centre of our unity.*"

Khrimian as Catholicos and Izmirlian as Patriarch, the nation's two ablest fathers at the helm of the nation, striving for the regeneration and moral elevation of their people, gave hopes for the recovery of the dying Armenian nation. Within a short time their good influence over the Armenians was discernible. Now it was not so fashionable for the people to look on the Church with contempt—the Church which for so many centuries had been the nation's ark of refuge and salvation. Sincere piety began to awaken in the benumbed hearts, and the people began to learn to have faith in God and seek consolation in the Church where their forefathers worshipped, and for which their ancestors suffered martyrdom.

But, alas! These signs of recovery proved to be like that which appears in an invalid on his death-bed, when the end is nigh, and which is soon followed by a relapse, and the patient sinks.

Amidst these hopeful circumstances Armenia was overtaken by a tremendous calamity, and that country where God once planted the Garden of Eden, became a panorama of the awfulest bloodshed and cruelty that the world has

ever witnessed in the darkest centuries of barbarism. As a newspaper correspondent declared, after having penetrated into Armenia at the risk of his life, to-day Armenia is from end to end a flaming hell, in which a nation is perishing for the sake of Jesus Christ, the Son of God, whom they will not renounce.

Now, instead of the early morning church-bell is heard the report of the Moslem assassin's rifle, thundering on poor innocent creatures, and instead of the hymns chanted in the Churches in praise of the Eternal Father is heard the wail of defenseless women and children.







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